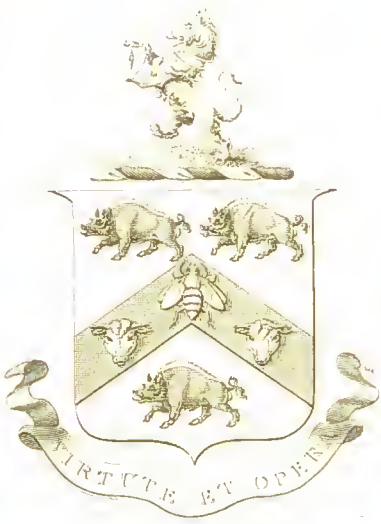


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Philanthropia Metropolitana;

A VIEW

OF THE

CHARITABLE INSTITUTIONS

ESTABLISHED IN AND NEAR LONDON,

Chiefly during the last Twelve Years.

BY A. HIGHMORE, ESQ.

Author of Pietas Londinensis, &c. &c.

"THE INCREASE OF FAITH, HOPE, AND CHARITY."

Collect, 14 S. Trin.

Faith believes the Revelations of God—Hope expects his Promises—and Charity loves his Excellencies and Mercies. *Taylor.*

LONDON:

PUBLISHED FOR THE AUTHOR,

BY LONGMAN, HURST, REES, ORME, AND BROWN,

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TO

HIS ROYAL HIGHNESS FREDERICK

DUKE OF YORK & ALBANY,

&c. &c. &c.

SIR,

YOUR Royal Highness's gracious condescension, by which you have been pleased to accord your protection to the following Work, impresses my mind with grateful acknowledgment, and affords me the first rewards for my present labours.

In my former publication of *Pietas Londinensis*, dedicated by gracious command to

our late venerable Sovereign, in the year 1810, a concise history was offered of more than Four hundred and fifty Institutions of Charity in and near London, and this compilation presents a review of more than Sixty additional Societies, which, in the short interval of Twelve years, have emanated from the same active benevolence of my fellow citizens; the whole together forming a standing record to the honour of my native city, too nearly allied to the national character to be suffered to pass unregistered to posterity! Your Royal Highness's name, rendered illustrious not only by exalted birth, but by the high stations which you so ably and honourably fill, and which, under Your Royal Highness's vigilance and supervision, have maintained the national glory, receives additional lustre by your standing eminently forward as the Patron or President of many of these Institutions, which your patronage and example

ample have either founded or promoted, for the alleviation of distress in its multifarious character.

For my own humble part, I shall never cease to contemplate with sentiments of the sincerest satisfaction, that it has fallen to my lot to have been made instrumental in the management of one of these Institutions, the Hospital for the Small Pox and Vaccination, which it has pleased Your Royal Highness thus to patronise; and to bear respectful testimony to that princely munificence and condescending affability with which you have essentially promoted, during 20 years past, its benevolent design, and established its permanent utility: and still more may I be allowed to rejoice in having been made the almoner of your bounty, as efficient in its means for public good as it was judicious in its benign application.

The allegiance which I owe to His Majesty, and the duty and personal respect

which are due to yourself, will never be extinguished in my breast while I have faculties to love my Country, and to venerate the illustrious Family whom Providence has appointed to preside over its destiny, its splendour, and its prosperity.

I Have the Honor to be,

With all Deference and Humility,

SIR,

Your Royal Highness's

Very faithful and obedient Servant,

ANTHONY HIGHMORE.

Gray's Inn,
March 1822.

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PREFACE.

I.

WHEN the Institutions of Charity in the Metropolis of London extend in number to nearly 500, as may be clearly ascertained by my former and my present work, it may without contradiction be asserted, that the universality of the principle itself is proved to exist amongst us in its most disinterested form; it proves a general and prevailing spirit of beneficence towards each other, not only unvaried and unrelaxing, but also increasing; and as it is the life and soul of all other duties, which without it are empty performances, (Bp. T. Sherlock Dis. iii. 136.) so does the enumeration of its several ways of doing good present a memorable record of evidence of national sensibility, and of feelings which take delight in seeking the welfare and consolation of others in their various distresses, without the casuistry of selection, or deliberation on the causes of trouble; and its acts are always, upon the divine principle that he is the best neighbour who shews mercy. (Lu. x. 37.) "Charity,"

says a right reverend prelate of the last century, " is reason made perfect by grace: it is a beneficence which arises from the contemplation of the word, from a knowledge of a great Creator, and the relation we bear to our fellow-creatures: it is that reason into which all duties owing from man to man are ultimately resolved; and when we chuse to say, in a word, that it is the character, the temper, or the duty of a disciple of the Gospel, charity is the only word that can express our meaning." (Sherlock's Dis. iii, 139.) It is not confined to any kind of good works, but it is a general spirit of life influencing all the actions, an uninterrupted love which exerts itself uniformly in every motive.

However some men may question the sincerity of motives, and pass probably an erroneous, at least an uncharitable judgment on others, for the causes of many gifts to these Institutions, yet they must allow that the benefit to the public is the same; but when they look round the city, and visit the chambers of affliction in the numerous degrees which affect our poor and afflicted, from moon-struck madness to fever, to disease of every kind, to evil accident, to poverty and wretchedness, and then turn to the means adopted to give protection from ruin, and to the rescue of ignorance and profligacy, to instruction and to salvation, they will assuredly find an answer to all casuistical reasoning: Let the dissatisfied casuist go to the bed-side of one of the objects of these numerous sources of consolation, and he will soon

lose

lose the disposition and relinquish the right to question the motive. Every one will say, "I was a stranger, and they took me in; naked, and they clothed me; sick, and even in prison, and they visited me."

In the recorded names of thousands of benefactors it may be asserted, and I have no small stock of evidence in my own view to prove, that the difficulty of finding an impure motive would lie wholly on the side of so ungracious an inquiry; but where one such case could be found, all the rest would disdain the triumph of praise. It is however admitted that, in a natural sense, there can be no charity among any people unless there is a general love flowing throughout their common intercourse; a prompt desire to help each other by advice, by instruction, by physical strength, in health, in sickness, in prosperity, and in adverse fortune; a spirit of forbearance, a readiness to bear each other's burthen, and to forgive to the uttermost. If any man frustrates these duties, yet gives alms to any individual or to any Institution for charity, his inconsistency manifests his want of true benevolence.

An active and lively charity proceeds out of a pure heart, a good conscience, and a faith unfeigned; the sins which it is to cover must therefore be found in some other heart, for there is no room for them where such a disposition dwells.

The general fact is certain, that human beings may in various ways be the procuring causes of good to one

one another; so true it is that almost all our happiness is conveyed to us, not immediately from God's hands, but by the instrumentality of our fellow-beings, or through them as the channels of his beneficence, in such a sense, that had it not been for their benevolence and voluntary agency, we should have for ever wanted the blessings we enjoy.*

The beneficence here conferred is two-fold, for the best disposition is first excited in the heart of the agent, by being thus made the happy instrument of divine commiseration; and also that the benefit conferred on the person in affliction awakens in his mind the highest sense of gratitude and praise.

The true character of this christian spirit having been defined by the Gospel, and eminently illustrated by its divine Founder and his apostles, we are unavoidably carried back in our researches for such examples as are capable of showing what we now so ardently seek; for the intermediate times have not always furnished either principles so pure or examples so philanthropic, as were recorded in the first, or have stood forth to public veneration in the present era of Christianity.

II.

In the primitive times of the Gospel, so early as the first century, there reigned among the members of that community, however distinguished by worldly rank and titles, not only an amiable harmony, but

* Price on Prayer, p. 224.

also a perfect equality. This appeared by the feasts of charity in which all were indiscriminately assembled, by the names of "brethren and sisters," by which they mutually saluted each other; and by several circumstances of a like nature. Nor in the first century was the distinction made between Christians of a more or less perfect order, which took place afterwards. (Mosh. i. 100.) Their mutual use of a general contribution from what each possessed, towards a common fund for necessary support in all cases, was the first effusion of a holy spirit, which, as in the case of Barnabas, induced them to sell their lands and lay them for the common good at the apostle's feet: having their hearts, says Dr. Clarke (v. x. 176.), filled with a most excellent spirit of love and charity, they either all, or at least most of them, voluntarily agreed to sell what they had, and putting it into the apostle's hand, they were for the future equally maintained out of it, as by a public stock: and nothing can more clearly show how general and inexclusive this distribution was, than the choice of seven new deacons, because of some partiality then suspected by the foreign Jews against the former, who were natives of Palestine; and that of these, six were foreigners, and not of the Hebrew nation, as appears by their names (Acts vi. 5.), and the seventh was chosen out of the proselytes of Jerusalem; and all these particularly ministered to the necessities of the poor. (1 Mosheim 104.)

In

In fact, every consideration of the state and history of the primitive church of Christ proves, that general and universal charity was ordained by its divine Founder, to constitute the essence of its faith and action, and to form a principal part of its worship, and its mutual offices of apostles, prophets, bishops, presbyters, deacons, and congregations; all were in this of one mind and soul and spirit; and this infusion of a pure and beneficent principle, clearly evinces that the beginning and "progress of Christianity is not to be ascribed to human means, but to a divine power." (Ibid. 114.)

And thus we of these degenerate times can entertain little surprise, that those who saw and conversed with "Him who spake as never man spake, and who went about doing good," should have forsaken all and followed him. (Luke v. 11.)

This improvement of society began in the era of its first promulgation, and opened a channel for conciliating its adversaries and extending its influence to the remotest periods.

St. Gregory Nazianzen, the sublimest of the Greek fathers, who died at the close of the fourth century, (A. D. 376) affords an early testimony to the truth of this remark, and proves that at that period there were many such institutions.

"Hospitals and other foundations of charity, now so common in the world, are owing to Christianity; for Julian the apostate, proposed the Christians as an example of innocence, devotion and charity to his

his priests, when he would have had structures erected among the heathen for such purposes." (Greg. Naz. Stel. I.) This Emperor died at the early age of 31 years, in the year 363, 13 years before St. Gregory.

The principles and spread of Christianity have illustrated the beneficence of every dispensation granted to man, for they have developed designs which before were wisely concealed, and pronounced the way to everlasting glory! Pythagoras being asked in what man could resemble the Divinity, justly, and as it were with a truly Christian spirit, answered, "In beneficence and truth."

If from these beginnings we pass the long intervening period and turn our attention to our own age, we can recollect the works of pure and disinterested charity in many, who were not chargeable either by the most scrutinising penetration of envy, or the colder suspicion of philosophic doubt, with ostentation on the one hand, or with any sinister motive on the other. National Providence seems to guide us in these institutions of charity, to erect them as a combined evidence of National Christianity.

III.

Wisely is it ordained by Providence, says Lord Kames (2 Sketches, 321), that charity should in every respect be voluntary, to prevent the idle and profligate from depending upon it for support. There is indeed little pleasure where charity is rendered

dered unnecessary by municipal law; but were that law laid aside, the gratification of pity would become one of our sweetest enjoyments. Charity, like other affections, is invigorated by exercise, and no less enfeebled by disuse. Providence, withal, hath scattered benevolence among the sons of men with a liberal hand; and notwithstanding the obstruction of municipal law, seldom is there found one so obdurate as to resist the impulse of compassion when a proper object is presented."

Had this eminent lawyer been a contemporary of these times in the South of England, he would have seen with exulting satisfaction, that the municipal law which enforces an annual rate for the support of the poor in every parish, presents no obstacle to the exercise of charity in every department, both public and private; he would have rejoiced to see the unanimity of all sects and parties in this cause, and the pleasure with which voluntary benevolence is daily practised at the Anniversaries of our Charitable Institutions of London and Westminster, and with what readiness the poor-rates are at the same time paid when demanded. I am not aware of an instance, where any one being desirous of declining his contribution on these occasions, adverted for one moment to the poor-rates as the ground for withholding that contribution; this is therefore a double evidence of public willingness to devote an ample part of the fruits of prosperity to deeds of charity.

This

This term is the same as love to each other; and this manifestation of it, is an evidence too convincing to be questioned, of the increasing spread and effectual influence of Christianity; and by such acts, and by all the concurrent exercise of a candid judgment and kind offices, mankind shew themselves to be the disciples of him whose name they profess.

Nothing can more unequivocally prove the increased extent of the blessings of the Christian faith, than the works of charity of these our days; and this evidence has been greatly strengthened by the establishment of such institutions during a long and severe war; continued and enlarged after the return of peace; and preserved and maintained during both these periods for the inexclusive benefit and comfort of poor and afflicted persons of all conditions, sects and nations that happen to be dwelling amongst us. Charity thus has awakened in the soul that universal call to deeds of peace and mercy, which adversity demands with so impressive a claim, that she has lent her attentive ear, and given her helping hand, as well while the trumpet called her children to arms, as while they reposed in the shade of peaceful rest.

Men of every denomination are now led to unite in this great cause of general benevolence; the Jew, the Mahometan, and the Christian, in all their various and multiplied sects and opinions, the people of all countries and languages, the enemies and

adversaries

adversaries at war, the allies and friends and dependencies at peace; the people at home and the inhabitants of the remotest corners of the world, natives and emigrants, bond and free, the opulent and the poor, the scientific and the laborious, all unite in this common cause, the pound and the mite; and wherever these are wanting, the prayers and the tears of sympathy are alike cast into the treasury for the purposes of disinterested charity.

These amongst many other testimonies very distinguishable at the present æra, prove that the grand design and end of the sacred mission of our blessed Redeemer was to form one universal church gathered out of all nations and tongues and people, which should be united and extended through all the multifarious orders of society, from land to land and age to age, and that its chief designation should be "universal love;" whereby all men should be known to be his disciples. The continual and increasing spread of this principle of action since the commencement of the present century, is the divine herald of that blessed period which is fast approaching, when the animosities and dissentions which have hitherto visited the ruder ages of the history of man shall gradually subside, when every one will rejoice in his duty, will cultivate the obligations of peace, and know and enjoy the real advantages of his holy calling;—"when the lion shall lie down with the lamb," and a foretaste be cultivated of that future felicity, which shall be full of glory!

glory! In the ninth and following centuries, the progress of science towards perfection was slow, because the interruptions arising from the troubled state of Europe were frequent (Mosheim); but the great difference now every where visible is, that in the 19th century, during the longest war that ever deluged all parts of that continent, and thinned the ranks of society in all classes of its members, science, education, charity, the diffusion of the holy scriptures, and missions to all lands, have not only met with no interruption, but, on the contrary, have been embraced by nations hostile and in arms against each other, with concomitant zeal, ardour, and encouragement!

IV.

"By means of the medical establishments, not less than a 20th part of the population of the lower orders are annually relieved, and a sum expended on them to an enormous amount."

The number of diseased individuals that are provided for in hospitals, or gratuitously supplied with advice and medicines, either at their own dwellings or by daily attendance at different dispensaries, is truly astonishing! In this metropolis there are 22 hospitals or asylums for the sick, for the lame, and for pregnant women; 17 dispensaries for gratuitously supplying the necessitous with medicines and medical aid at their own habitations; one Royal Humane Society for recovering of the apparently dead,

dead from drowning or suffocation; two Universal Dispensaries for the sick children of necessitous poor, who are relieved in it from every district of the metropolis and its vicinity; besides 127 places for the reception of the aged and infirm, who are clothed and fed, and provided also with every medical attention; and a poor-house to every parish for the reception and accommodation of the distressed.*

To these may be added numerous alms-houses, established schools, subscriptions in several places for the blind, the deaf and the dumb, and several additions made to the number of these Institutions. Even while I was compiling and even printing the following work, communications were handed to me of some which were then either instituted or commencing their benevolent operations, and were in time to find a place in the following arrangement.

Whether in this extensive view of public good, the true character of charity is in any respect accomplished, let it be tried by the criterion of that great Example, which is the spring of every virtuous effort. This was indeed a charity equalled only by unfeigned piety, greatly disinterested, universal and constant; being rich, yet becoming poor, and by poverty or forbearance making many rich; a love which not only produced the highest effects, but also by operating in the different lower forms wherein it is possible for love to shew itself by kindness, pity, sympathy, compassion, good-

* Dr. Davis's Annals of Children's Dispensary, preface vii.

will,

will, tenderness, in cases the most affecting and as numerous as the occasions occurred, in none of which can one interested motive be discovered by the keenest scrutiny, but on the contrary the happiness or comfort of others were alone consulted; an undeviating perseverance in all kind offices and truth, notwithstanding the shafts of envy and calumny were ready to strike, and although persecution and ignominy even to death awaited it: a charity unlimited to persons or relatives, or circumstances or station, but exercised alike to all as one great family in which all are equally allied: a love which lives and expires but with our Being for the benefit of the world. In all these an unvarying constancy, which gives permanent blessing to deeds of benevolence, begun upon a well-founded judgment of action, not excited by artful persuasion, nor by the ephemeral attraction of transient passion; doing good for the sake of the good itself, and looking for neither recompense nor reward.—See on this subject, Macknight, p. 67.

In a word, says St. John, he that saith that Christ abideth in him, ought himself also to walk even as he walked.—1 John ii. 6.

In my former work as well as in this, I have purposely avoided Friendly and Benefit Societies, and all or most of such contributions as may seem from the affluence and respectability of the subscribers to be establishments of charity, but, in fact, however laudable and prudent they may be, are not free from a private

a private interest in their ultimate object; and however small the extent of this principle may be found, yet while any of such resulting trusts form a part of its plan and design, the institution cannot partake of this disinterested merit which constitutes the meaning of the term Public Charity. However remote from adversity any person may be at the time of his contribution, still none are entirely shielded from the trial of pecuniary adversity, and no man has lived, even but a small number of years, in the general associations of society, without being not unfrequently concerned to notice the reverses of fortune and the changes of circumstance which await those, who but a few years preceding, were encompassed with all the blessings of opulence and worldly prosperity. Thus the race is not always to the swift, nor the battle to the strong; and the uncertainty of riches is proverbial from the melancholy experience how often and how unexpectedly they take to themselves wings and fly away!

V.

I cannot avoid regretting the extraordinary increase of institutions for the same charitable purposes as have been already established, with perhaps one small shade of difference in the object which it embraces, except the distance of their local situations. I have great fear that in thus ramifying the works of benevolence, and in times not the most prosperous, the river may be as it were cut into

so many outlets as to finally exhaust the parent stream. There are not a few of these institutions, which, if united together, with the aid of additional funds, would strengthen and render permanent the original foundation; this would obviate the continual draft upon the general purse, and protect it from the necessity of withdrawing part of its superfluous fruits from those which it has hitherto sanctioned with its support. Those who conduct the affairs of public societies of this nature, must, during many years past, have experienced the truth of this remark, exemplified in the difficulty of procuring stewards for festivals, annual contributions, and active committees.

My design in this work is to present to the Public a brief record of such fruits of their benevolence as have been founded since the date of my former Publication of *Pietas Londinensis*, in the year 1810, or such as I may then have inadvertently omitted; but in no case to interfere with that work, or to take up the numerous subjects of it again. This resolution precludes me from the use I should otherwise have now made of many unpublished pages, which would have filled up the miscellaneous part of that work, the bulk of which it then became necessary to reduce.

In endeavouring to present a concise view of each charitable institution to the reader's notice, or readily to satisfy the hasty search of the more desultory inquirer, I have stated first its design and

object; then its history and character; and, lastly, its terms for contributions and its official conductors; in all which it has been my principal care to let each speak in its own language from the documents committed to my inspection, with such additional remarks or observations as they excited. The reader must not therefore be surprised to find the merits of some institutions which differ in their system or principles well spoken of, he must conceive them all to be pleading for themselves, rather than to have adopted the Author to advocate their cause. I have also conceived, that as in my former Publication, so likewise in this, it will afford a satisfactory view of our liberal Metropolis, to see its many charitable establishments in a connected arrangement, which should present a correct delineation of their respective features and characters, and engage the attention of many a well-disposed and generous heart, to grant their patronage to those whose annual reports they might probably never have occasion either to seek or to examine.

Their avowed utility seemed to me to justly demand that they should be correctly enregistered together, 'as a monument to the glory of my native city, for the future admiration of posterity.'

Finally, I have to acknowledge the attentive and respectful manner in which the subjects of my inquiries have been communicated, and in which I have been received at several of the institutions to which those inquiries have been directed, during some

some intervals extracted from my professional pursuits; and although my humble testimony may be of small importance, yet it will repay my labours if it lead to the more effectual patronage of others, whose liberality verifies every day, in our expanding Metropolis, the words of an inspired prophet of Israel, "The poor shall feed, and the needy shall lie down in safety."—Isa. xiv. 30. "Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee; for thou hast been a strength to the poor, a strength to the needy in their distress, a refuge from the storm, a shadow from the heat."—Isa. xxv. 3, 4. Or in the more refined inspiration of our Redeemer, "Here every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it is opened unto him."—Mat. vii. 8.

A. H.

BY THE SAME AUTHOR.

The Parliamentary Debates on the Statute of 32 Geo. III. c. 60, for removing Doubts respecting the Functions of Juries in Cases of Libel. Johnson, 1792.

A Practical Arrangement of the Laws of Excise, with an Appendix of Precedents, in 2 vols. 18mo.
Butterworth, 1796.

A History of the Honourable Artillery Company.
White, 1804.

A Treatise on the Law of Idiocy and Lunacy.
Butterworth, 1807.

The History of Mortmain and Law of Charitable Uses.
Ditto, 2d edit. 1809.

Pietas Londinensis, a History of the Public Charities in London. Baldwin and Co. 8vo. 1810.

The Attorney and Solicitor's New Pocket Book and Conveyancer's Assistant.
Butterworth, 1814, 4th edit. in 1820.

An Arrangement of Accounts of Executors and Administrators. Butterworth, 1821. 2d edit. 12mo.

SECTION I.

Societies for Religious Purposes.

1. PRAYER-BOOK & HOMILY SOCIETY,

INSTITUTED A. D. 1813.—*SALISBURY-SQUARE.*

THE desire inherent in fallen man to supplicate and adore his offended Maker, has, in all times and in all nations, manifested itself by modes and forms conformable to the manners, the customs, and the ignorance of mankind;—as they progressively improved and refined, new modes were adopted; and as the heart expanded, and the knowledge of a superintending Providence was experienced, Divine worship became more solemn, more dignified, and more impressive, until, in the fulness of time, the dispensation of eternal grace drew aside the veil which had obscured it, and taught every man, that, not in one place, nor in one temple only, God should be worshipped, but that his worshippers must worship him every where in spirit and in truth!

This universal call to religious adoration constitutes a part of the divine and august plan of the goodness of its author; a plan of infinite power, and of exhaustless mercy—affecting to us as its humble objects; and gracious as it is merciful—luminous in its design and structure, as it contemplates the frailties to which we are prone, and the infirmities to which we are subject—and adorable in its perfection, as it awakens in us a sense of our dependence, and excites in us the purest affections of which we can be made susceptible. It must, after all, be allowed, that ceremonies and forms are the aids and invitations to religious devotion; the life of religion is in the soul; and no one, however he may prefer his own mode of worship, does well to dispute about it. Whosoever is sincere and hath his hope in heaven, and fears his God with love and gratitude for his power and for his mercy, "such a man," says Sir Matthew Hale, "whether he be an Episcopal, or a Presbyterian, or an Independent, or an Anabaptist,—whether he wears a surplice or wears none,—whether he kneels to the communion, or for conscience sake stands or sits, he hath the life of religion in him, and that life acts in him and will conform his soul to the image of his Saviour; and walk along with him to eternity, notwithstanding his practice or non-practice of those indifferents *."

There are some in the present period of time who, like the mystics of the eleventh century, maintain that the whole of religion consists in the study of practical piety, and in a course of action conformable to Divine laws; and who treat all external modes of worship with the utmost indifference, and refuse to join in them; or to

* Sir Matthew Hale's Works, by Rev. T. Thirlwall, v. 1, 316.

shew

shew any respect to the distinct orders of the clergy. But in all these speculations, not to say prejudices, they do not seem to be influenced by the command of all revealed religion; and by the express language in which it is conveyed both in the Jewish and in the Christian Dispensation; nor to the example and exhortation of the Divine Author and finisher of our faith, and of his holy apostles: they seem also strangers to its consolations, and regardless of the practical benefit of its salutary discipline*.

"Is there any consolation, equal to that which a devout man enjoys in drawing near to God? He looks up to a Father and a Friend, in whom he can place his trust, in every time of need. He hears a voice issuing from the divine sanctuary, which says, 'Call upon me in the day of trouble, and I will deliver thee. Fear not, for I am with thee; be not dismayed, for I am thy God.' Psa. l. 15; Isa. xli. 10."

That there should be an established church for the worship of God, in every nation under the Christian Dispensation, seems to be a principle of religion well authorised by the establishment of a church by Divine authority under the Jewish Dispensation; which, though subverted in its hierarchy and sacrifices, was nevertheless visited by the presence of the great Messiah of all the churches of the world.—This implies a natural consequent, that an established and authorised method and ritual for the Church, is necessary for its preservation and uniformity; leaving it to the discretion and forbearance of States in general to tolerate and protect the rights of others in the exercise of any conscientious and different modes or rituals. Let there be some of Paul and others

* Blair's Ser. 5, 275.

of Cephas, their grand corner-stone is still the same; and the merciful love and charity which is of the essence of the Gospel, will lead them all to everlasting truth! "We learn," says Mosheim, "from authoritative records, that in the first century the Christian worship was from the beginning celebrated in a different manner in different places; and that, no doubt, by the orders, or at least with the approbation, of the apostles and their disciples." *

In those early times it was both wise and necessary to shew, in the establishment of outward forms of worship, some indulgence to the ancient opinions, manners, and laws of the respective nations to whom the Gospel was preached.

Previous to the æra of the supremacy of the Pope, the bishop of every district formed such a plan of Divine worship as he thought the wisest and best; but in general it consisted of hymns, prayers, reading the Scriptures, a discourse, and the celebration of the Lord's Supper. The Psalms of David were now received among the hymns. For a full account of these forms and the liturgies of the fourth century, the reader may consult the twenty-third catechetical discourse of Cyril of Jerusalem, and the apostolical constitutions which are falsely attributed to Clement of Rome. These writers are most learnedly illustrated and explained by Peter le Brun in his Explication litterale et historique de la Messe. Tom 2. 58. †

It appears, however, by innumerable testimonies, that the Lord's Supper was administered in some places two or three times in a week, in others on Sunday only, to all those

* 1 cent. c. 4. s. 2.

† Mosheim, 4 cent. part 2. c. 4. s. 3, 4.

who

who were assembled together to worship God *. This affords an urgent example to the enlarged establishments and enlightened congregations of modern times.

The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was, in consequence of a peculiar law enacted by Constantine, observed with more solemnity than it had formerly been†.

The term LITURGY denotes all the ceremonies in general belonging to divine service—The word is derived from the Greek λειτουργια, service, public ministry, formed of λειος, public, and εργον, work. The Liturgy of the Church of England was composed in the year 1547, and established in the second year of King Edward VI. by stat. 2 and 3 Ed. VI. c. 1. In the fifth year of the same reign it was revised, because some things were contained in that Liturgy, which shewed a compliance with the superstition of those times, and several exceptions were taken against it by some learned men at home, and by Calvin abroad. Some alterations were made in it, which consisted in adding the general confession and absolution, and the communion was made to begin with the Ten Commandments. The use of oil in confirmation and extreme unction, and also prayers for souls departed, and what tended to a belief of Christ's real presence in the Eucharist, were omitted. This reformed liturgy was established by the act of 5 and 6 Edward VI. c. 1. However, it was afterwards abolished by Queen Mary, who enacted that the service should stand as it was most commonly used in the last year of the reign of King Henry VIII.; but the liturgy of 5 and 6 Edward VI. was re-established with some few alterations and additions by 1 Eliz. c. 2; some farther al-

* Ibid. s. 8. † Ibid. s. 5.

terations were introduced in consequence of the review of the Common Prayer-book, by order of King James, in the first year of his reign, particularly in the office of private baptism, in several rubricks and other passages, with the addition of the prayer for all conditions of men, the general thanksgiving, and all that part of the catechism which contains the doctrines of the sacraments. The book of common prayer, so altered, remained in force from the first of King James to the 14th of Charles II. The last review of the liturgy was in the year 1661, and the last act of uniformity enjoining the observance of it, was passed in 13 & 14 Car. II. c. 4.

In order to guard against any confusion that might arise in the general worship of the established national church throughout the kingdom, if the clergy were allowed a discretion in the reading, altering, or omitting to use this liturgy, and also, to establish an uniformity in all the churches of England in their respective articles and ceremonies, the name and title of *common prayer* was given to it; and the abovementioned act of 1 Eliz. c. 2, obliged every clergyman to use it in church, and on his refusal so to do, or adopting any other public prayers, or preaching, declaring, or speaking any thing in derogation, or depraving of it, he is, on conviction, subject to forfeiture of all his spiritual benefices for one year, and imprisonment for six months; one year for second offence, and be, *ipso facto*, deprived of his benefice; and for third offence, to deprivation of all his benefices and imprisonment for life; and if he have no benefice, imprisonment for one year for the first offence, and during life for the second offence. Penalties are also incurred for procuring or maintaining any clergyman to do the like, or for depraving it in any songs, plays, &c.

&c. Every resident incumbent was afterwards subjected by 14 Car. II. c. 4, to a penalty of 5*l.* for omitting to read it in his parish church, in his own person, once every month at the least; and the same stat. ordained, that every church should be furnished with a book of this common prayer under a penalty of 3*l.* per month default.

The long established use of this liturgy, and its acknowledged superiority as a manual of both public and private devotion, have happily rendered these penal laws obsolete; for though they remain still in full force, yet their penalties and obligations are nearly forgotten, or superseded by a conformity of sentiment and approbation of the ritual which they were at first necessary to protect.

The desire of reducing religious worship to the greatest possible simplicity, however rational it may appear in itself, and abstractedly considered, will be greatly moderated in such as bestow a moment's attention upon the imperfection and infirmities of human nature in its present state. Mankind, generally speaking, have too little elevation of mind to be much affected with those forms and methods of worship in which there is nothing striking to the outward senses. The great difficulty here lies in determining the lengths which it is prudent to go in the accommodation of religious ceremony to human infirmity; and the grand point is to fix the medium, in which a due regard may be shewn to the senses and imagination without violating the dictates of right reason, or tarnishing the purity of true religion*.

This great difficulty has, it is humbly submitted, been met and most ably precluded by the liturgy of the National Church of England and Ireland: it expresses piety without enthusiasm, admonition without austerity, confession with-

* Maclean's Note on Mosheim, v. 1. 388.

out despondency, and thanksgiving without rhapsody; the pure and holy spirit of Deity is every where invoked without too bold a confidence; the hope of pardon is cultivated without false security; and the grace of repentance is imbibed without despair of encouragement to the sincere efforts of amendment.—" Religion in her hands has not evaporated into frigid scepticism, or wasted to a spiritless morality*."

Our common prayer-book is not the produce of one person, of one people, or of one age, but a collection drawn from the labours of many Saints, in many periods, from the Primitive Church downwards; nay, from the Jewish Church as well as the Christian. To pass by, however, the Psalms of David, which form a part of our daily worship, the liturgy of our Church, properly so called, was the gradual growth of centuries, being partly dictated by Our Lord himself, as in the prayer which he taught his disciples; partly used by the earliest Christians, as in those responses which precede and follow it; and partly compiled from the writings of successive Saints, each of whom contributes his single light, like that of a star, to the general radiance.

Why is it that no book of devotion can be compared in point of general effect to the prayer-book? It is, because other formularies are the work of individuals; this, the slow produce of many generations, Saints, or Churches, in distant periods, adding each a portion, and the purest specimen remaining in the final selection. Being a work of several ages, it is well calculated to shew to ages yet to come, the praises of the Lord, and to declare his power †.

* Rev. J. W. Cunningham's first Sermon for the Society.

† Rev. E. G. March's Annual Sermon for 1821.

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The articles, says the same learned and liberal Divine, are the result of the deliberation and collective wisdom of many minds earnestly engaged in pursuit of the same truth, but providing against different errors; and hence arises that measured cautiousness of expression, which in steering between opposite heresies, often obviates perversion by a passing word, and affirms all that is plainly taught in Scripture upon each subject, without being betrayed on any beyond the exact boundary of a sober discretion; without refining upon truths which are simply revealed, or attempting to explain what the Scripture has not explained. The same motive which would stimulate us to save the fervid effusions of departed piety, prompts us likewise to prize the conclusions which were reached by the judgment of former champions of the faith—more especially does it impel us to value the conclusions which have been drawn by those champions of the ever blessed and glorious Reformation, whose judgment was long and closely exercised on all the most important and contested truths of Christianity; that so, while we embalm the memory of those able fathers of our Church, and cherish the record of their piety and of their virtues; while we venerate their names, and honour the testimony of their blood to the truths which they believed, we may transmit the truths also in which they believed, to our own posterity, and preserve their witness from being given in vain. They are thus a standing evidence of their belief, and serve, not only to praise the works of God in the redemption of a ruined world, and to declare his power for the salvation of sinners, but also, to reclaim the wandering believer, to steady the wavering, and to build up the novice, in all following times*.

* Rev. E. G. March's Annual Sermon for 1821.

The Articles, I said, continues the same Rev. Preacher, contain the results of their deliberations on Divine Truth. The Homilies exhibit their practical application of them: for these follow out the elements of Christian faith into all the particulars of the Christian life : they not only explain most luminously the lost condition of mankind, the method of our justification, the process of sanctification, and the hope of glory ; but also, lay the foundation of repentance from dead works, inculcate every distinct principle of holy conduct, exemplify them all in the duties of governors and subjects, and in the several relations of private life, and, in short, teach us how to go on unto perfection ; and this they do with a simplicity of language and manner, not indeed exactly suited to modern refinement, but for that very reason better adapted to common apprehension*.

The original introduction of homilies into the Christian Church, as part of the service, was at the suggestion and through the zeal of the Emperor Charlemagne in the 8th century : his anxious solicitude in the promotion of Christianity, led him to frame formularies for the worship, and by every means in his power to awaken the drowsiness of an ignorant and indolent clergy : he stimulated their literary labours to become practically useful, and therefore confirmed the practice already in use, of reading and explaining to the people, in their public assemblies, certain portions only of the Scriptures, and reduced the different methods of worship followed in different Churches, to one fixed rule of uniformity. Persuaded that few of the Clergy were at that time capable of explaining with perspicuity and judgment, the portions of Scripture which were distinguished

* Rev. E. G. March's Annual Sermon for 1821.

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in that ritual by the names of Epistle and Gospel, he ordered Paul Deacon and Alcuin to compile from the ancient doctors of the Church, homilies or discourses upon them, which they were to commit to memory and to recite to the people. This gave rise to that famous collection which was denominated the "Homilarium of Charlemagne," and which, being followed as a model for many productions of the same kind, composed by private persons from a principle of pious zeal, contributed much to nourish the indolence and to perpetuate the ignorance of the clergy of his time, who confined themselves to the use of this book, and suffered their studies and talents of investigation of other parts of the Holy Scriptures to remain unemployed. *

The lapse of eight centuries must have constituted many changes in the sentiments and worship of Christian Churches: but during all that period there is no instance upon record, wherein any church established did not shew an inherent tenacity to preserve the principle of uniformity; and while it was busily occupied in promoting its faith, and embracing proselytes, it was no less urgent to preserve its disciples together under one formulary, and one ecclesiastical code: hence it excites no surprise to find that the Reformed Church of England, in the sixteenth century, availed itself of the venerable precedent left to posterity by the Christian Emperor, in forming a set of Homilies calculated to explain, not any select portions of the Gospel or Epistles in particular, but to impress upon the minds of their new converts from popery, the principles and doctrines of the Reformed Church.

* Mosheim, cent. 8. s. 5.

The articles of the New Faith had reference much more to the sentiments of Luther concerning the Eucharist, the form of public worship, and ecclesiastical government, than to those of the Swiss Churches: but the scene changed after the death of Henry VIII., when, by the industrious zeal of Calvin and his disciples, more especially Peter Martyr, the cause of Lutheranism lost ground considerably, and the universities, schools, and churches, became the oracles of Calvinism, which also acquired new votaries among the people from day to day: hence it happened, that when it was proposed under the reign of Edward VI. to give a fixed and stable form to the doctrine and discipline of the Church, Geneva was acknowledged as a sister church, and the theological system there established by Calvin, was adopted, and rendered the public rule of faith in England *.

It was here very obvious that this difference of opinion would, as it really did, produce a schism in our Reformed Church, more especially when principles of faith and doctrine were established by law; those who adhered to them were denominated *Conformists*, and the names of *Puritans* and *Non-conformists* were given to their opponents, who insisted upon a form of worship more exempt from what they deemed superstition, and of a purer nature than the liturgy then in use. Whatever difference of conscience now subsisted, the Conformists possessed on their side the hierarchy of a visible Protestant Church, capable of maintaining its principles under the sanction and authority of the state, and of handing down to posterity a rule or canon for its present and future government.

* Mosheim, 16th cent. s. 16.

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But it had to struggle with opposition—with the disappointment of the Roman Church, from whose pale it had escaped, and with the casuistry, the learning, and the dexterity of the schism which had nearly rent the vestments of the reformed hierarchy.

Hence it became necessary to compose and to publish homilies or familiar discourses, to explain and maintain the new articles of its faith, rather than to expound passages of the Holy Scriptures, which was confided wholly to the clergy in their sermons and discourses, and which followed the services appointed for the sabbath and for days kept holy.

When we reflect on the melancholy fate of the English reformers, who died for the promotion of the consolations of that worship and religious instruction which we now enjoy—when we dwell upon the fatal termination of such illustrious lives as that of Cranmer—of the virtuous Ridley, of the aged and venerable Latimer, and of Jewell, whose primitive simplicity and character* was a tacit reproach upon the luxury and false refinements of the Romish clergy, we must be lost to all sense of gratitude, if we hesitate to lift up our voice in praises for the mercies afforded to our ancestors and to ourselves, by establishing for us a ritual embracing every situation in which we can be placed of tribulation or prosperity national or domestic; and whose merit, though it may not be perfect in every part, has now become venerable by its antiquity, and by the blood of its compilers.

In the first parliament of Edward VI. an act passed for administering the communion in both kinds; and in 1548 a new office was composed for that purpose; a new

* Gregory, 393.

liturgy

liturgy was also composed, and the morning and evening services were instituted, very nearly the same with those in present use, and it was accompanied with a preface which is still prefixed to the Common Prayer-book. In the progress of this business, the pulpits of the different parties resounded with commendations of the ancient customs, or invectives against them; and each party proceeded to measures so rude and indecent, that it became necessary to issue an order for restraining from preaching; and the preachers were limited to the use of the homilies till the completion of the liturgy.

From the different changes which had arisen in ecclesiastical promotions, the bishops were in general extremely well affected to the Reformation; it was therefore agreed to proceed to the settlement of the articles of religion previous to their appearance, and the doctrines which they were intended to establish were investigated in several publications. When they were first suggested their number amounted to forty-two; but from some alterations which afterwards took place, they were reduced to thirty-nine. The Reformers next proceeded to revise the Prayer-book; to which was added the Confession and Absolution, and the whole assumed the form which it still retains*.

The names of the compilers of the liturgy were—

1 Cranmer, Archbishop of Canterbury
2 Goodrick, Bishop of Ely
3 Skip, Bp. of Hereford
4 Thirlby, Bp. of Westm.
5 Day, Bp. of Chichester
6 Holbeck, Bp. of Lincoln
7 Ridley, Bp. of Rochester

* Gregory, s. Hist. Christian Church, 2. 386.

8 May,

8 May, Dn. of St. Paul's
9 Taylor, Dn. of Lincoln
10 Hayns, Dn. of Exeter
11 Redman, Dn. of Westm.
12 Cox, Almoner to King Edward VI.
13 Robinson, Archdeacon of Leicester.

In the first year of the reign of James I. A.D. 1604, he issued a proclamation bearing date at Westminster on the fifth of March, whereby, after noticing the differences of opinion which had prevailed on this subject, and his great desire for a general uniformity of worship, he "required the Clergy and Magistrates to cause the same to be obeyed, and offenders to be punished; that every parish should procure one of these books with its explanation, and admonished all not to expect nor attempt any further alterations in the common and public form of God's service from that which was then established; for that neither would he give way to any to presume that his own judgment having determined in a matter of this weight, should be swayed to alteration by the frivolous suggestions of any light spirit: neither was he ignorant of the inconveniences that arise in Government by admitting innovations in things once settled by mature deliberation; and how necessary it is to use constancy in the upholding of the public determinations of states; for that such is the unquietness and unsteadfastness of some dispositions, affecting every year new forms of things, as, if they should be followed in their unconstancy, would make all actions of states ridiculous and contemptible; whereas the steadfast maintaining of things by good advice established, is the weal of all commonwealths."

The prayers for the King, the Royal Family, and the Bishops and Curates, were placed at the close of the litany; and there was not any prayer for the Parliament, for

for all conditions of men, nor any general thanksgiving; these were added in the reign of Cha. II.

In recurring to the first Report of this Society, circulated in 1813, the Committee gave the correct definition of the term HOMILY, to be a short and familiar sermon conveying divine truth in an easy and popular manner, adapted to the apprehensions of the ignorant and uninstructed: the name implies as much; Ὁμιλία, formed of Ὅμιλος, assembly. "Photius distinguishes homily from sermon, in that the homily was performed in a more familiar manner, the prelate interrogating and talking to the people, and they in their turns answering and interrogating him; so that it was properly a conversation: whereas the sermon was delivered with more form and in the pulpit, after the manner of the orators." The homilies are, perhaps, as striking a specimen as can be given of that easy and popular mode of address which the original meaning of the word seems to convey; perhaps it may be safely asserted that in no book, except the authorised translation of the Bible and the Liturgy, has simplicity of expression been so studiously sought after, or so much labour expended in illustrating what is abstruse, in rejecting words of foreign extraction, in casting away what is redundant, and generally in conveying ideas in the most intelligible manner to the mind. It is remarked by Strype, that the latter impression of the first book edited in 1547, has this advantage, that in some places the English was mended and the style corrected and much refined*. It is remarkable also, how pleasing the style is to the poor, even at the present day, as has appeared from many intimations which have been received. In order to render this modern publication

* Memorials, v. 2. 31.

correct,

correct, and to avoid the errors of many former editions, the Society has adopted the last Oxford edition of 1810, which was collated with the originals, and only such alterations admitted as those editions seemed to justify; the first book was published by Whitchurch, the partner of Grafton, in 1547, under Archbishop Cranmer, in the early part of the reign of King Edward VI. the other, consisting of both books, except the homily on *rebellion*, did not appear till some time afterwards, published by Richard Jugge and John Cawood, under Archbishop Parker, in 1563, in the reign of Queen Elizabeth.—The first of these may be considered as the original *.

The homily against rebellion was drawn up in 1569, on account of the rebellion in the North, which took place about that time†.

Several clergymen have read these homilies in their churches in the evening, which have excited great attention in their congregations; and the circulation of them as Tracts, has been a very acceptable means of rendering them accessible to the dwellings of the poor: ninety thousand copies of them were disposed of during the first year of this Society, and the first book of homilies has been formed into a

* There were published in the sixth century by Cæsarius, a set of homilies and exhortations representing the Christian life as consisting in certain external virtues and acts of religion; of the same kind are the Capita Parnætica of Agapetus; and especially the Formula Honestæ Vitæ, or Summary of a virtuous Life, by Martin, Archbishop of Braga.—2 Mosheim, part 2. c. 3. s. 6.

And in the 7th century another set of homilies, ascribed to Andrew, Bishop of Crete, which are destitute of true piety and eloquence, and are moreover considered by some as spurious.—Ibid. part 2. c. 2. s. 5.

† Strype, v. I. 589.

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neat single volume for the private use of families at a cheap rate: they are very suitable for family devotion, being short, pithy, familiar and intelligible. Amongst many testimonies received in their favour, one clergyman has stated, that a labourer in a hop-garden thanked him for sending him the book, said that he read in it every night—"that it is very good doctrine, and he could understand every word in it," and said, "these homilies are fine things, and there is a monstrous deal to be learnt from them." That for Good Friday seems to have had peculiar effect upon one poor man, who ever since attended the church, and there is every reason to hope that he has been convinced to the saving of his soul.

The 35th Art. recommends the second book of homilies, as containing a godly and wholesome doctrine, and necessary for those times, as doth the former book of homilies, which were set forth in the time of King Edward VI.; and therefore they were adjudged to be read in churches by the minister, diligently and distinctly, that they might be understood by the people.

The liberty of thinking, speaking, and writing concerning religious matters, which began to prevail in the seventeenth century, was in the eighteenth further confirmed and augmented; and it was extended so far as to encourage both infidels and fanatics to pour forth among the multitude, without restraint, all the effusions of their enthusiasm and extravagance *.

The commencement of the present era had scarcely given birth to a new mode of instruction, and to an extended circulation of the holy Scriptures, and to a new zeal in the cause of missions, and to institutions for the suppression of

* Mosheim, cent. 18. s. 16. † 2 Mosheim, part 2. c. 3. s. 6.

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vice and delinquency, than the most artful and obnoxious publications were industriously circulated, with apparent and obvious design to sap the foundation of the constitution in Church and State; and also, to loosen the bands of moral obligation, and give free current to an unbridled equality, that must itself have fallen in the general ruin which these fatal instruments of destruction were intended to effect. The armoury of metaphysics and the flattery of reason, the influence of foreign academies, and the splendid vanity of founding new opinions that should render obsolete all ancient and established principles, upon which the national piety and the national wealth also had stood the test of opposition and of time, were now brought in array; but it was an array doomed to fall before the radiance of truth, and the steadier firmness of national candour and moderation: the application of philosophy could never shake the cause of true religion; the solicitude of pious men could not be expected to yield their hopes of eternity to the plausibility of wit, or the irrational dreams of fanaticism; neither could it be found that the laws and services of the realm, for which our ancestors bled, and which the charities of human nature have sealed with united sanction and dependence, should voluntarily relinquish the wisest postulata of their government, before the wild delirium of universal suffrage. The disputatious spirit of philosophy and reason, which had peculiarly marked the last century, now revived with bitter animosity, inspiring youthful minds with notions far from being favourable to the doctrines, and more especially to the positive institutions, of our religion, and seconded by "the warmth of fancy, at an age of levity and presumption, they engendered an arrogant contempt of Divine Revelation, and an excessive attachment

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to human reason, as the only, or at least the most infallible, guide of man; and thus, instead of throwing new light on the science of theology, and augmenting its dignity, they contributed their utmost efforts, happily however in vain, to cover it for a while in obscurity, and to sink it into oblivion*."

Every rational member of our community must therefore rejoice with joy unspeakable, yet not unmingled with sorrow and regret, to see the laws of our country enforced, and the combined efforts of this and other societies adopted, for the more widely extending the holy Scriptures themselves; for the instruction in the doctrines of those Scriptures; for diffusing and protecting the national worship according to their principles and tenets. But the peace of the Church is far better promoted by seeing all denominations of Christians living together in union and charity—uniting their efforts to heal the breach and to diminish the weight and importance of controversy which has separated them, in opinion only and not in heart, from each other.

This age has been signalised by more than one attempt to depreciate the writings of the first fathers of our Church. But as we value that Church, and as we value the general interests of religion, so ought we to labour and pray that these writings, and the illustrious authors of them, may ever live in our memories and hearts. They came to you signed and sealed with England's best blood: they came surrounded by the glory of the Reformation. They are identified with your liberties and conquests—with your independence at home, and your renown abroad—with your escape from Popery—with your possession of that sacred book, whose leaves the Lamb died to unseal. The awful shades of your

* Mosheim, 18th cent. s. 18.

fathers

fathers throng around us, to bear testimony to these writings; the whole army of martyrs seems to arise from the flames, or to bend from the block, to inculcate the lesson, "Know thou the God of thy father*."

If it be desirable to attach the people to their Church, by shewing them its conformity to Scripture; if it be an object of importance to afford them an excellent, and at the same time an authoritative, comment on the word of God, which is now liberally distributing amongst them, and to afford them this comment easily accessible, and in the cheapest form; if it be the duty and the policy of all who are anxious to promote the present and eternal interests of the people of this empire, to preserve them from the noxious errors and principles, which are too prevalent among the adversaries of our civil and ecclesiastical constitution—then is this Society entitled to the warm support of every friend of the establishment. It comes forward to aid the operation of all other societies which may be labouring in the same great cause; disavowing sincerely all competition, and anxious that all the energies of the friends of the Church and the State may be called into action, in such way as may best promote mutual charity, and the true interest of the Empire at large.

It will surely be the most effectual mode of testifying our gratitude to the pious memories of Cranmer, Latimer, Ridley, and Jewell, the reputed authors of the Homilies, as well as our attachment to the cause of true religion, if we labour to give renewed efficacy to those recorded sentiments, by means of which, under the blessing of Almighty God, they established the Church of England, and

* 1 Chron. 28, 9.

confirmed

confirmed the Protestant cause; and the truth of which they were well content to seal with their exile and their blood.

The Society has published translations of the first Homily, "being a fruitful exhortation to the reading and knowledge of Holy Scriptures," in the French, Italian, German, Dutch, and modern Greek languages; and the 35th, "On the Passion," as well as the first in Spanish; and the first three Homilies in Welch and in Manks; these have been in circulation some time since. These translations, together with those of the Liturgy, are essentially necessary for foreign countries, and are of material importance to aid the spread of our Church Missions. How do you worship? is one of the first questions asked by such persons among the heathen, as begin to inquire concerning the truth of our religion; and when they are converted to the Christian faith, it is usually found that they highly value a form of prayer: upon these grounds, the Society has printed a large portion of the Liturgy in Hindoostanee: it has also contributed to the publication of the Book of Common Prayer, in Tamul; has borne the expense of printing two thousand copies of the Morning and Evening Services of the Church and of the Psalter, in Chinese; has sent to Africa a small edition of the prayers used in our ordinary services, in Bullom; and proposes, as occasion offers and means can be found, to translate or assist in the publication of the Liturgy, in the languages of all such heathen countries as shall be opened to the labours of the Missionaries of our Church: besides these, a small book of Common Prayer has been executed in Irish.

The Society has established agents in London, and in several principal towns in the country, for receiving and furnishing orders. Specimens of the types and sizes of the

the editions have been published, with their prices annexed; and these details having been arranged, the progress of the society has been as rapid and successful as could have been anticipated: three thousand five hundred copies were sold within the first ten months; 1000 Prayer Books were sent to Ceylon, by the order of the Hon.—Twisleton, principal Chaplain of the colony; and other distributions have been made by the Committee. In carrying their plans into execution, their first care has been to supply our own countrymen both at home and abroad, beside the more usual method of distribution, by means of such of the parochial clergy as are subscribers, or have applied to the Society: sea-ports, barracks, hospitals, foreign stations, prisons, convict ships, the hulks, &c., have frequently been furnished with prayer books; and very lately one hundred psalters have been placed in the prison of White-cross street; and similar wants have been supplied in other places. During the years of the society's operations, seventy-five thousand prayer books, nine thousand three hundred and forty-one psalters, and four hundred and eighty thousand and sixty-six homilies, in the form of tracts, have been distributed. A considerable number of the edition of one thousand of the homilies in folio, have been sold for the purpose of being placed in churches, according to the eighteenth canon.

This Institution may be considered, says the same eminent preacher already quoted, as the first national monument erected to the exclusive honour of the Reformers, and, under divine grace, it will serve to revive the memory of their opinions and virtues.

It is an important feature of this Institution, that by distributing the church formularies alone, it is incapable of pollution; that the pure gold cannot be debased by any alloy: the

the altar of the Jews, lest perhaps its very ornaments should supply materials for idolatry, was to be constructed of "stones rough from the quarry."

This Society is in co-operation with the Society for promoting Christian Knowledge; and "is eminently calculated to facilitate and extend the great object of carrying us back to the first principles taught us by our martyred fathers." "The Christian soldier has a peculiar character, that his weapons are tempered in a sacred flame, that his triumph often consists in 'putting up the sword,' and that he is never a conqueror till, under God, he has conquered himself."

The circulation of the book of common prayer, with the articles and ordinances complete, and the homilies of the Church of England, either in one entire volume or in separate tracts, not only in the United Kingdom, but also in its colonies and dependencies, and amongst the army and navy, form the design of this Society: acting thus in co-operation with the Universities, with the Society for promoting Christian Knowledge, and with that for the Propagation of the Gospel in Foreign Parts. In consituting the plan of this Society, it was conceived that an institution was desired, whose object being simply those of the Church of England, should be so strictly defined as to admit of no probable abuse in practice, and whose orthodoxy should be unquestionable by any, who upon principle, and with good conscience, have enrolled themselves among the members of the Church.

At the first formation of this Society, its motives and the grounds of its establishment were very fully and ably developed by the Rev. Henry Budd, secretary, in a circular letter dated 15th June 1812, which for its firmness as well

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as for its candour, and the piety with which it is expressed, should have found an entire place here if the increasing size of this work had not precluded it.

"The design of the Society," says the Rev. advocate, "is, 1. Comprehensive, simple, orthodox, and of a strictly definite nature—2. It is desirable, as tending to promote unity of operation—and 3. Such an institution is greatly needed. A well founded expectation is entertained, that as an increased attention to the Bible is excited, a regard to the prayer-book, justly and eloquently styled "the daughter of the Bible," will increase also—and will encourage the use of our unrivalled Liturgy among our foreign dependencies: to which may be added the increased circulation since the establishment of episcopacy at Calcutta. 4. The want of such a society was still more strongly felt as it respects the Homilies. The Articles may be considered as the tenets of the Church, and the Homilies as the practical and detailed exposition of the chief of those tenets. The eighteenth canon, promulgated more than forty years after the first publication of the Homilies, requires churchwardens to furnish them at the charge of each parish, and on their first publication, a royal visitation was undertaken by a committee of divines and laymen, who divided the kingdom into six circuits, and distributed a copy to every parish: as many of these have fallen to decay, it is one of the designs of this society to supply the defect by a handsome folio edition in one volume, in a large type, to be sold at what it may cost the society, i. e. about one guinea, bound in calf.

By the Report of the year 1821, it appears that the funds of this Society have been considerably straitened by print-

ing the Book of Common Prayer in the Irish tongue and Character; a large edition of the Liturgy in Welch; and the publication of two thousand copies of the morning and evening services of the Church, and of the Psalter, in Chinese; but most assuredly, the importance of these publications far outweighs any motives of prudence by which they might have been restrained. The Irish Prayer-book has been a great source of comfort to several of the schoolmasters whose religious persuasions allowed of their using it; and its appearance seemed generally to have excited both surprise and gratification; such has been the effect of this first distribution, that applications for more have been transmitted: The books, says one of the correspondents, are become delightful in the eyes of many people; another writes, The people are astonished that Protestants should have such excellent prayers, &c.

It is by the free communication of religious sentiments and worship, that mankind are led to think better of each other, and to abate the prejudices too often inculcated against those of different opinions.

The circulation of the Prayer-book in Welch has also proved very acceptable, for in many parts the people were destitute of them; in two parishes, containing several thousand souls, it frequently happened, that among many hundred poor persons attending divine worship, nearly the whole of whom can read, not more than three or four prayer-books were to be seen: the bishops who preside over the principality and their venerable archdeacons have used their influence in recommending this subject, and greatly assisted in promoting its benevolent purpose.

By a letter dated in December 1819, from the Rev. Dr. Morrison, it appears that a translation of the services and psalter

psalter into Chinese was in preparation at Malacca, and two thousand copies were ordered by this Society, for the benefit of which he was very sanguine; and thus the Committee are led to perceive strong symptoms of a growing attention to, and an increased call for this simple and devotional form of sound words in foreign parts.

The Syrian Christians of Travancore, so far as they have been made acquainted with our devotional forms, highly approve of them, and will probably be well inclined to receive important hints from them in purifying and correcting their own. The Heathens of Hindostan, when converted to Christianity, greatly need and much wish for a form of prayer, and earnestly inquire of their instructors, How do you worship? Copies in Latin have also been sent for circulation in Malta, and have been much approved by some Roman Catholic clergymen there.

The Committee were aided in these efforts by the Church Missionary Society, and by Mr. Bagster of Paternoster-Row, whose polyglot publications of the Prayer-book, as well as of the Scriptures, are deserving of the patronage which they are receiving.

The Society's Prayer-books will hereafter contain the ordination services; the solid benefit which the Committee conceive is likely to arise from a more general knowledge of these spiritual compositions will greatly outweigh any partial inconvenience, which may be felt by a trifling increase in either their size or price.

In respect to the circulation of the Homilies, they have met with great acceptance among the Europeans, especially the soldiery in India, also among the country-born descendants of European parents: in the Scilly islands they are read in some of their congregations on the sabbath

day: in others, no sermons seem to be so acceptable. They have been read by almost every family in the Off islands. They have not only been greatly instrumental by the Divine blessing in awakening due attention to religious subjects, but also that of No. 15, on repairing and keeping clean the church, had considerable influence in stirring the inhabitants of a parish to repair the dilapidated state of their church. The effect in the Isle of Man of the circulation of the three first homilies has been very satisfactory.

Those gentlemen who have engaged in the distribution have preferred selling them for a penny each, to the giving them away. The second and third homilies have been so well received in some parts of Germany, that a translation of the whole has been encouraged; and a French Protestant Divine has recommended, that their publication on the Continent might there tend to the advancement of the kingdom of God. At Amiens they were received with thankfulness, and from Calais to Toulouse, nearly the whole length of France, they have been always well received though given to strangers: an edition of three thousand copies of the first homily has been some time in circulation there, and another in Spanish; some of them are travelling over the Pyrenees, and those on the chief festivals translated into good French, and printed in France, would be very useful.

All these extensive and liberal efforts created an expence during the last year, of 2170*l.* 5*s.* 10*d.* but the receipts by contributions and sales, amounted only to 1993*l.* 13*s.* 10*d.* leaving the treasurer in advance 176*l.* 12*s.* This is sufficient evidence that the important views and enlarged benefits of the Society, call for more liberal supplies,

supplies, without which its measures must be restrained, and its beneficial effects diminished, at the very moment when their general and particular good is opening, not only upon our own country, but upon the other nations of the earth. It is most remarkable that until this Society began its operation, and published these homilies in the manner above described, they were very little known and read—they had remained almost from the period in which they were first written in the libraries of studious divines, and in the literary receptacles of the divinity of past ages; their merit was for the most part lost to the public in general, and very many members of the Established Church passed the course of a moral and religious life without having heard little more than their name; but the spirit which has roused from its supine and inefficient slumbers, since the opening of the present century, truly astonishing to every reflecting mind, has placed before the public attention the riches of hidden treasures and the untried means of universal improvement; and the rapidity of the march of instruction in every branch of moral, religious, and scientific knowledge, has developed powers of mind which human genius had never anticipated, and realised effects which the highest capacity had never seen. But alas, for the frailty of man, proud of his attainments, he for a while forgot the source of his strength, and ungratefully ascribed it to himself; but the radiance of divine truth has now dispersed this cloud of vanity, saved him from his error, and blunted the shafts of infidelity.

A contribution of 50*l.* or an annual subscription of 5*l.* 5*s.*, constitutes a governor, with the privilege of attending the Committee; of 10*l.* 10*s.* or 1*l.* 1*s.*, con-

stitutes a member; and every clergyman on subscribing 10*s.* 6*d.* annually is considered a member.

Every clergyman contributing a congregational collection is entitled to receive, without further payment, three fourths of the amount in books, at cost prices. Every member is entitled, under direction of the Committee, to purchase at the Society's prices: each annual subscriber of 1*l.* 1*s.*, and each clergyman subscribing 10*s.* 6*d.*, is entitled to purchase homilies without any limitation of number, at the reduced prices, and prayer-books to the amount of five guineas within the year, and in like proportion for every 1*l.* 1*s.* subscribed. A benefactor of 10*l.* 10*s.* is entitled to the same privilege as an annual subscriber of 1*l.* 1*s.*; and a benefactor of 50*l.* to those of an annual subscriber of 5*l.* 5*s*; and a further quantity of books may be had by members on application to the Committee at cost prices.

Executors of any will, paying a legacy of 50*l.* will be made members for life; all Clergymen being members, are members of the Committee, which also consists of twenty-four lay members of the established church, five of whom constitute a quorum. And a principal rule is, to endeavour to maintain a friendly intercourse with all other societies instituted for similar purposes. The Committee meet regularly at the Society's house, on the Third Thursday in every month, at half-past ten in the forenoon.

Sixteen Vice Presidents; Joseph Wilson, esq. treasurer.

Rev. C. R. Pritchett, M. A. Secretary.

Mr. Thomas Seaward, assistant Secretary, and Accountant, at the Society's house, No. 134, Salisbury-square, to whom all communications are to be addressed.

2. ST. SWITHIN'S ASSOCIATION

To promote the Objects of the Prayer-Book and Homily Society, and the Hibernian Society,

AND THE

DISTRIBUTION OF RELIGIOUS TRACTS;

INSTITUTED 1814.

Although it has not been adopted as part of this work to notice any Branch Societies, because they are formed on the same plan and principles as the Parent Societies, yet the pious and active zeal which has manifested itself in this small parish of St. Swithin, has obliged me to deviate from my regulation, because it has embraced the views of several of them, and greatly promoted their extensive designs. It has printed and circulated several original tracts, and in its Report recommended the perusal of some of them with good effect, particularly one entitled "Interesting advice on the subject of marriage," to which the Committee add, that "were the instructions it contains with respect primarily to the object of the choice, and subsequently to the reciprocal deportment of the parties towards each other, duly followed, much misery would undoubtedly

undoubtedly be prevented, and more than ordinary happiness enjoyed in the married state." Of the justice of this character every reader either as parent or child, on this most important event of their lives, must on the perusal judge for themselves, and the affectionate impressions of their minds will probably coincide with the Committee in this recommendation.

Whilst this association purchases and distributes considerable quantities of the tracts of other societies, it has become likewise the depository and circulating medium of original tracts, thus enriching the valley of the shadow of death with some additional varieties to the many judicious antidotes already provided by similar and more extended establishments. The rev. President of this society has written and compiled one hundred and eight single tracts on the most interesting subjects, religious, moral, and entertaining, for the benefit of Sunday-schools, which are sold at 1*d.* each, or 7*s.* per hundred, or in 3 neat vols. at 10*s.* 6*d.* in boards, by F. Westley, Amen Corner. In this series of tracts are given general views and practical illustrations of the historical, doctrinal, and preceptive parts of the Holy Scriptures, so as to form what may be called a poor man's comment on the Bible. A variety of instructions needful to avoid the snares, and discharge the duties, of humble life, are introduced in as pleasing a form as the editor could put them. His object was to adopt such a variety of subjects, that the whole series of them might be useful as well for *servants* as for children, and also that it might form no unpleasing or unprofitable part of every cottage and kitchen library. Nothing will be found in any of them which might justly administer occasion of offence to any party of true Christians.

Their

Their distributions have become very extensive, and their consequent correspondence, as voluminous as it is interesting; by which means they are furnished with an incontrovertible evidence of the good which has been done in many parts of the kingdom. The contributions of the past year amounted to 144*l.*, which was nearly the amount of their expenditure. "The peculiar state of the public feeling which marked that year, seemed to claim efforts of counteraction at least commensurate with their humble means: to this end, sums were voted to the present Society, and a considerable stock was printed—leaving at the two deposits of Mr. John Offer, 44, Newgate-street, and Mrs. Cox, 39, High-street, Southwark, a stock in hand of forty-four thousand six hundred and forty-six tracts and homilies, and of sixty-three prayer-books." This will of course properly diminish the expenditure of the current year, in as much as regards the important articles of books and printing. "Notwithstanding the local and retired sphere of the operations of this association, notwithstanding that it possess not the wide grasp of means and enlarged resources, by which more public Institutions can command attention and repair decay; yet this association has not declined. Every one possesses in the orbit in which he moves, some measure of influence, which is a talent of whose use or abuse an account must be rendered; and amongst the friends of this society, the practical utility and application of this principle are fully evinced."

The association is conducted by—

Rev. H. G. Watkins, M. A. President.

Mr. Joseph Sharp, 28, Cannon-street, Treasurer.

Mr. Ford Hale, 7, Cannon-street, and Mr. John Adeney, Strand, Secretaries.

And a Committee of twenty-four Members.

Mr. Edward White, Jun. Depositary.

Every person subscribing half-a-guinea or upwards becomes a member.

Every person who shall collect six-pence or upwards per week, or two shillings and six-pence or upwards per month, becomes a member, and is entitled to attend all meetings of the Committee.

Every benefactor of five guineas or upwards is a member for life.

Every member is entitled to receive to the amount of 3-4ths of his subscription or collection, from the publications of this society, provided they are claimed before the 30th September; and life members are entitled to the same as subscribers of 10*s.* 6*d.* yearly; subscribers of 10*s.* 6*d.* or upwards, yearly, are entitled to purchase above what they may claim, at reduced prices, to any amount.

The request of members directing their subscriptions to be applied to either of the three societies, is carefully attended to. The Committee meet once in two months, at No. 2, Salter's-hall-court, five of whom are a quorum: their business is to extend by every means in their power the usefulness of the societies, which this association professes to aid; and to transmit such sums to the treasurers at such times as the Committee may judge proper.

The depositary attends at the school-room, No. 28, Bush-lane, two Friday evenings in every month, to issue the books required by previous orders sent to his house, No. 7, Cannon-street. The subscriptions are collected and the offices performed gratuitously.

The rector of this parish in 1807 benevolently made a selection of theological books from his own library, as a parish circulating library, and circulated through the parish

parish a catalogue, with regulations for the application, keeping, and return, of books. This measure has disposed many to purchase such books for themselves, and brought them to church who did not come before. In this small parish of three hundred and twenty houses, there have been thirty books lent out at a time.

3. THE MERCHANT SEAMAN'S AUXILIARY BIBLE SOCIETY,

INSTITUTED A. D. 1818.

Although it has not formed a necessary part of my plan to introduce any Auxiliary Societies, because their principle must necessarily be the same as the Parent Institution; yet, in this instance, I cannot forbear to deviate from my restriction, on account of the interesting objects of this society's care, and the beneficial results to be expected from it, by the superintendance of the Merchants themselves.

After a period which might seem hardly sufficient to accredit a new institution even in the country which gave it birth, the Bible Society finds itself surrounded by a large family of kindred institutions, which have sprung up not only in Great Britain and Ireland, but in almost every region of the earth, all formed on the same principle, all animated

animated by the same spirit, and all occupied in the same righteous cause. We have no right to calculate on the continuance of the blessing of God, in the diffusion even of his own word, if, in the imposing splendour of our foreign operations, we should overlook the urgent wants of our own countrymen, and especially of those amongst us, who, by the peculiarity of their circumstances, are necessarily shut out from the full benefit of the religious instructions which others enjoy; a class of men whose claims on the public regard, are not inferior even to those of our navy and army, for whom similar provision has been very amply made, but whose spiritual necessities had been either wholly neglected or very inadequately provided for, viz. the seamen belonging to the mercantile marine of Great Britain. These can derive no advantage from the naval and military Bible Society; on the contrary, numbers who during the late war were the constant objects of its Christian care, having, on the peace, been discharged from the navy, necessarily ceased to participate in its bounty. These, we may presume, have since entered into the merchant service: similar societies in some of the out-ports, and the Thames Union Bible Society, have been found inadequate to the extensive necessity of this case, and therefore the Society took its rise with a view to be more immediately occupied in supplying the wants of the seamen belonging to the port of London, and in endeavouring also to procure the formation of similar institutions in every out-port of the empire.

By a slight exertion of benevolence, every ship that quits the port of London may possess, in the Bible, a pledge at least of our christian solicitude for the souls of those on board: nor will this be all; for as she is, beyond com-

comparison, the largest emporium of commerce in the world, so, by means of this institution, she is furnished with opportunities peculiar to herself, for the universal diffusion of holy truth and heavenly consolation.

Upon an average, about five thousand vessels of different descriptions sail from this port every year: measuring upwards of one million of tons, and appear to be navigated by about 65,000 men: but as some vessels make two or more voyages in the year, the seamen going annually from London may be estimated at forty-five thousand. Not fewer than forty thousand of our seamen would remain in a state of lamentable destitution of the means of religious knowledge, and consequently in a state of afflicting ignorance, if this Society had not interposed.

The number of seamen, however, who sail from London do not constitute a third part of the mercantile navy of Great Britain: the object of this institution is to provide Bibles for at least about one hundred and twenty thousand British seamen destitute of them, and subject to all the disadvantages of a sea-faring life. Sailors have often at sea much time for reading, in the intervals from active duty; the Bible will most profitably direct their minds to learn something of that God whose path is in the great waters, and whose wonders they behold in the deep!

With the evidence of Pitcairn's island, no doubt can be entertained that the Word of God is still capable, under every variety of circumstances and situation, of answering the high and ennobling purposes for which it was given to mankind.

On that island, far removed from European civilization, the descendants of a British seaman, who was happily possessed of a Bible, trained by means of that blessed book, in

in the fear and love of God, are now exhibiting an example of piety, which might well put even Britain to the blush!

The first assembly was held at the Egyptian Hall, at the Mansion-house, on 29th January 1818, when the Lord Mayor, Christopher Smith, Esq. presided, and this Society was instituted,

That bibles and testaments should be distributed without note or comment, and that those in the language of the United Kingdom should be of the authorised version:—annual subscriptions 1*l.* 1*s.* and for life 10*l.* 10*s.*—3*l.* 3*s.* for a governor, and 21*l.* for a governor for life, all governors to vote at committees: the business to be conducted by proper officers, and a committee of twenty-four, half of whom should be of the established church, and five constitute a quorum. Clergy and other ministers making collections to be members. The Committee was instructed to take the earliest and most effectual measures for obtaining the patronage, contributions, and active co-operation of the various corporate bodies, and of all merchants, ship-owners, underwriters, tradesmen, ship-masters, and others connected with the trade or marine of the port of London, to encourage the formation of branch-societies at the out-ports—to open correspondence with them; and that officers and crews of merchant ships should be encouraged to form Bible Associations on a plan to be framed by the Committee:—Puruant to this instruction, they addressed circular applications, and opened a deposit of books, in part of the warehouse of Messrs. Marten and Bowes, at Cross Lane, in the immediate vicinity of the Custom-house. Although some circumstances damped their expectation, yet they laid their account in having to supply

supply from the Society's funds, numerous deficiencies; but they were not prepared for the total and absolute failure which they actually experienced, of every effort made by them in this direction. Happily they had not placed their exclusive reliance on the effect of these circular letters. Apprehending that in many, possibly a majority of cases, certainly they had not anticipated that in all cases, the appeal thus might be disregarded, they early determined on adopting a less precarious mode of attaining the Society's object, and securing, at least to ships sailing on foreign voyages from the Thames, a supply of the Holy Scriptures. As vessels proceeding on foreign voyages generally bring-up at Gravesend for the purpose of obtaining their final clearance, it appeared to the Committee that it would be highly important, indeed indispensable, with a view to the success of the institution, to station at that place an active and intelligent agent, whose business it should be to visit all the outward bound ships, and to act in supplying them with the Scriptures, under the general instructions of the Commitee, according to the circumstances of each case.

This plan has succeeded beyond their hopes. In Lieutenant Cox of the R. N. they had reason given them to expect the zeal, activity, intelligence and discretion, which the situation required, and they were not disappointed. They were led to confide in his exertions, and he fully justified their confidence. Bibles have been given not only to the crews, but also as part of the ship's furniture, to be used for the instruction and edification, not merely of the present crew on the present voyage, but of successive crews on successive voyages. His Reports have been punctually returned, in a methodical and tabular form; and during the

the first year of his operations he had supplied one thousand six hundred and eighty-one vessels, having on board twenty-four thousand seven hundred and sixty-five men, of whom twenty-one thousand six hundred and seventy-one were reported able to read: upwards of five hundred and ninety ships, having six thousand one hundred and forty-nine men, of whom five thousand four hundred and ninety were able to read, were absolutely without a single copy of the Bible or Testament; and in those ships where they were found, they were individual property, and not intended for general use; and in many was found only a single copy, and that not intended for general use.

The seamen belonging to Scotch ports, or to Whitby, were in general well provided; in one ship, the Mary, and in a Dutch ship, every seaman had a copy.

A very few cases only occurred, in which this respectable agent was not courteously received, and this proceeded from the superior officers, and never from the men: and only four instances, where his offers were contumeliously rejected: with these exceptions, his appearance was welcomed with gratifying cordiality, and his gift of Bibles accepted with warm expressions of acknowledgement. The very interesting cases stated in his Report, are so numerous, that I must refer the reader to the originals in the Committee's first Annual Report.

The Committee proceeded at the same time, in every effort, to procure similar societies to be opened in the outports, and succeeded at Liverpool, Bishop's Wearmouth, Sunderland and New York: and to organise their own measures at home. Besides these concerns, a vast number of vessels of various sizes, engaged in the coasting and coal-trades of the metropolis, and in supplying it with fish,

pass

pass and repass in the river Thames to the port of London. Their crews belong to the places at which their families reside, and, instead of being a fluctuating body, as is the case with ships engaged in the foreign trade, are usually fixed and permanent; their supply would therefore fall to the Bible societies formed at such outports. Those formed at Durham and Newcastle meet the wants of the coal ships. The numerous fishing smacks passing continually between London and either the Hebrides, or the Orkney and Shetland Isles, and navigated by from six to ten men each, belong, for the most part, either to London or the port of Barking in Essex: a single house in London, who are proprietors of no less than fifty of these smacks, have been in the habit of liberally providing them all with copies of the Scriptures; and the beneficial effects of this christian liberality were abundantly seen in the superior fidelity with which they were served.

The Committee's exertions incurred a debt during the first year, of 970*l.* beyond the liberal contributions received; but they were charged with the conduct of a great and momentous moral experiment, and they did not dare, at whatever risk of personal responsibility, to render it abortive, by unduly stinting the means which seemed absolutely necessary to its success. The seamen who have gallantly fought the battles of their country, and bled in our defence; who have enriched and are enriching us by their labour; who for our benefit are daily exposing their lives to all the perils of the deep, require at the hands of their employers, the bread of life: the effect of religious instruction on ship-board, is to diminish among our seamen, the evils of intemperance, insubordination, and wastefulness, and to substitute habits of order, sobriety, carefulness,

fulness, cleanliness, obedience to superiors, and general attention to the duties of their station.

In the following year the advancement of this Society was such as to elect officers and committees, and to form stated regulations for its government; the Rt. Hon. Admiral Viscount Exmouth, G. C. B., accepted the office of President, at a large meeting, when the second annual Report was read. It appears that their discouragement still rested at home, while they found a rich compensation for this indifference, in the affecting expressions of gratitude poured forth by the seamen, to the supporters and conductors of this institution. During fifteen months, ending in May 1820, Lieutenant Cox visited at Gravesend 1020 vessels in foreign trade, containing 17,421 seamen, of whom 15,039 were able to read; 690 Bibles and Testaments were distributed; other distributions took place at the same time in London, amounting to 757 Bibles and 2093 Testaments. A fact is ascertained by Lieutenant Cox's Report, that of the number of ships visited by him from the first, to May 1820, 789 vessels containing 7803 seamen, would have proceeded to sea, many of them on long and perilous voyages, without a leaf of the sacred scriptures, but for the well-timed bounty of this Society.

Lieutenant Cox, in the important part of his duty of *revisiting* the ships which he had supplied, found but very rare cases, in which the men had been allowed to take with them the copies intended for the use of the ship; and some of the captains were induced, upon his remonstrance, to replace them at their own expense.

A representation having been made to the naval and military Bible Society, that he had occasionally found troops on board, a supply was ordered to be forwarded by that

that society, amounting to 362 soldiers, embarked for foreign voyages, who were furnished with 103 copies. He was also intrusted by the Parent Society with a supply for the use of emigrants to South America, of which 986 individuals thankfully partook.

A similar agent was appointed in London at a competent salary; and to facilitate the sale, although the Parent Society authorised the sale to be at half the cost price, this Society considered it expedient, in order to lessen the temptation to purchase for re-sale, to fix the selling rate at three-fourths of the cost price; and thus, in the short period of three months, 546 Bibles and 215 Testaments were sold to the seamen employed in the coasting trade. The covers of all the copies are branded with the title of the Society, to prevent the re-sale.

Similar Societies have been formed at Bristol, Kingston-upon-Hull, Whitby, and Aberdeen; and on board ships associations have been formed for this purpose, the encouragement of which will increase the habits of regularity and economy. This pious example was begun on board the Richmond, in her homeward voyage from the East Indies; the subscription was made in small Indian coin, amounting in value to 3*l.* 19*s.* 6*d.*, which was transmitted to the Treasurer by the Rev. Richard Knill, who had acted as Secretary on board.

The debt already mentioned was necessarily enlarged to 1500*l.*; and upon application for aid, the Parent Society with characteristic liberality remitted the whole amount, and the Hon. E. I. Comp. bestowed a donation of 200*l.*; the Trinity Corp. 200*l.*; and the East and West India Dock Companies, fifty guineas each. The testimonies of competent witnesses to the meliorated habits and conduct of

of this interesting class of men are daily accumulating; and the steady course pursued by this Society in circulating the Scriptures, will under the divine blessing, it is hoped, establish and preserve the moral and religious character of British seamen.

Lieut. Cox continued with unremitting assiduity his visits and re-visits at Gravesend, and supplied three hundred and sixty-one Bibles and nine hundred and ninety-five Testaments without payment, and four hundred and fifty-five Bibles, and one hundred and one Testaments were sold at half the cost price, much of which has been received of the owners by Mr. Percival, the London agent—this formed a great improvement on the plan of distribution and sale. This fact, that the distribution on board at the expense of the Society or the owners, produces in the seamen a disposition to purchase for their own use, forms a very interesting feature in the history of the Society's proceedings, and affords encouragement to hope that these exertions will not be unavailing. The seamen employed in the coasting trade are less liable to removal from one vessel to another, than those in the foreign trade; and this fact, in connexion with the increased attention paid to the moral and religious instruction of seamen at many of our out-ports, especially in the North of England, and in Scotland, will probably lessen the number of copies of the Scriptures sold to this class of seamen in future years. The whole distribution in three years has been five thousand and forty-nine Bibles, and seven thousand nine hundred and forty-two Testaments. After so large a distribution in addition to those of the Parent and other Auxiliary Societies, let it never be said again, that the Bible is of all books the least read: it is thus

thus proved to be read universally by the wise and prudent, and neglected by those only who are not so.

The debt to the Parent Society for the supplies of the last year was liquidated; and thus the blessing of this work is manifest, and the light of heaven arises upon the earth, and the glory of the Lord is seen upon the sea also.

By the account for the past year it appears, that the contributions amounted together to 844*l.*, and the receipts by sale to 319*l.*, and the expenditure to 1150*l.*; leaving a balance of 118*l.*

Rt. Hon. Ad. Visc. Exmouth, G. C. B., President.

Thirty-two Vice-Presidents; a Committee of Twenty-one Members.

John Deacon, Esq. Treasurer, Bishopsgate-street.

Mr. Edward Suter and Mr. Joseph Truman, honorary Secretaries.

4. THE PORT OF LONDON SOCIETY,

FOR

PROMOTING RELIGION AMONG SEAMEN.

INSTITUTED A. D. 1818.

In the year 1816, some religious men connected by commerce with the shipping interest in the Port of London, having had long experience of the lamentable neglect of the moral discipline and instruction of their seamen, and seeing daily the evil effect of it in their general conduct and duty; and observing how much they were, as it were, from circumstances and station, almost excluded from the benefits and consolations of private devotion, or of joining their fellow-christians in public worship; and the study of the holy scriptures; conceived the benevolent and truly christian design of providing the means of remedying so great and important a deficiency in the Port of London, where there are not less than from 5 to 6000 seamen and boys daily entering and leaving its shores, without hearing or knowing anything of their salvation!

The suggestion was first declared by the captain of a northern vessel, who established morning and evening prayer in his vessel, which awakened many to a serious

sense

sense of their duty. As the ships in the coal trade were continually arriving and sailing, a leader from the shore became necessary; the Bethel Flag was made for this purpose; the plan was circulated about the Thames—captains were applied to for the loan of their vessel for the evening; some permitted them, and afterwards refused; others refused them altogether; but a few became steady friends, and their vessels were looked upon as certain; and these were encouraged to persevere, not more by the zeal of their friends on shore, than by the satisfaction which the meetings gave to those who assembled. A congregation was very soon formed—temporary accommodations were made with alacrity, and the men who were accustomed to meet, readily united in the plan.—Several of the captains and seamen, and boys, were punctual at the hours of meeting; and one eye-witness (Rev. G. C. Smith, of Penzance,) has stated the most affecting impressions of their fervent supplications for assistance and blessing, till (at length) excited by this interesting scene, he disclosed himself to them, as having been formerly a cabin boy, but now become, by divine grace, a minister of the Lord Jesus Christ. "When I consider," said he, "the generally neglected state of our sailors, the immorality of their lives, and the temptations which abound to lead them to ruin on either shore of this river, I am filled with astonishment at the wonders of Almighty grace, which has, I hope, plucked you as brands from the burning; and has poured out a spirit of grace and supplication among you." He closed an affecting address by prayer—every heart appeared softened—tears rolled plentifully down their weather-beaten cheeks.—Some of these men acquired the habit of expressing themselves in prayer in the most edifying and affecting

affecting manner; it is not possible to convey a full description of this novel and important scene. Their honest thanksgivings were for a safe voyage—their supplications for a happy meeting with their distant families, and for the conversion of their relatives.—The influence of these religious services checked many of the vicious practices to which these people were accustomed, and, among the rest, swearing and drunkenness have considerably decreased among them. In addition to these prayer meetings, the brig Agenoria, then lying off Wapping, was granted for divine service and a sermon to the sailors—and at the time appointed boats from all parts were seen approaching—the shores were crowded, the lighters and barges were in requisition, and it was feared that the deck would not accommodate all who were desirous of attending. An appropriate discourse from Acts xxvii. 27. "About midnight the shipmen deemed they drew near to some country, &c." Their extreme danger, their serious apprehensions, their prudent conduct, and their consoling anticipations, were urged and improved to a most numerous and attentive congregation, who consisted also of persons from different parts of the metropolis, and from the surrounding villages, particularly Greenwich, Rotherhithe, Limehouse, Poplar, &c., to whom the propriety was urged of establishing some regular public service on the river, particularly directed to religious improvement. The Thames Marine Bible Association lent great aid to these early efforts, by the cheap sale and distribution of Bibles in all the European languages.

The urgent desire which had been shown by the sailors to be present at the abovementioned service and sermon, was a sufficient testimony to the acceptable reception which such a permanent establishment would meet with among them

them—and when it is considered how much they are attached to the ship as their dwelling and their delight, and that they strive to be identified with the vessel in which they serve, the most incalculable benefits were anticipated by fitting an ARK for this hallowed purpose, to lie always at some convenient part of the river.—As the idea circulated it gained strength—the captains gave it their decided sanction, and the men their earnest wish.—A second sermon was preached from Mat. xiv. 10. "Seeing the wind boisterous, he was afraid, and, beginning to sink, cried out, Lord, save me!"—Two captains and some seamen closed the service by solemn prayer to God. The utility of the plan was still more evident, and it required only a leading friend to bring it to effect—this friend was obtained—a friend whose readiness in doing good required scarcely the mention of the case to secure his active patronage.—He awakened the dormant spirit of christian love for this important cause, by a short and judicious publication, reminding the public how much they had done for spreading Christian knowledge through their own lands, through Africa and British India, but that British seamen as such had not had the christian attention to which they were entitled, either as fellow men, or as the valiant defenders, under God, of our sea-girt land. To persons in every class of life, but more especially to ship-owners, masters and mates, and to all who had any connection with a seafaring life, his appeal was most impressive and irresistible.

In December 1817, a general invitation to the support of this plan was announced by a prospectus in the Evangelical Magazine, proposing a general meeting at the City of London Tavern, on the 12th of the following February, 1818, when a committee was formed; and another general

meeting was convened there on the 18th of March following, when the Society was organized under its present title, and officers and a committee duly elected.

The Society resolved in this first instance to add this to the other means of religion which seamen enjoy; and that the addition should be made in a form most likely to ensure success, it determined to provide a vessel capable of accommodating from 600 to 700 persons—to make such alterations as might be necessary to render it a convenient chapel—to station it in some public part of the River Thames—and to make arrangements for the regular preaching of the gospel, and the observance of public worship on-board, at least twice every Sunday, and once in the course of the week.

The Society was also formed with the wider purpose of furthering, according to the extent of its funds, such other plans as should appear, upon mature consideration, adapted to excite the more general attention of seamen to the momentous concerns of religion and eternity; and especially to promote the religious instruction of boys training to a sea-faring life—at the same time disclaiming all intention and inclination to promote sectarian views and party feelings. While it aims to lead the objects of its benevolence to the one foundation of human hope revealed in the Scriptures, and to promote its consequent and appropriate moral effects; it proposes to accomplish these valuable objects, by an extended union of all denominations of Christians, and therefore leaves the forms and modes of worship to the discretion of the ministers appointed to conduct it. Clergymen officiating according to the established ritual of the church of England, and dissenting ministers conducting their portion of the services, according to the sentiments and customs of their respective churches.

His

His Majesty's bomb ship, the Speedy, Newcastle built, of about 380 tons, was then on sale, and was purchased by the unsolicited loan of 500*l.* from a gentleman who offered it without either security or any stipulation for the period of repayment—and a practical shipwright also tendered his gratuitous services in planning and inspecting the adaptation of the ship for this service—and he declared himself moved to this offer from having risen to the command of a vessel, through all the stages from a cabin boy.

The whole interior of the ship was converted into a very commodious chapel, capable of accommodating nearly 800 persons; the gun-deck was cut fore and aft, so as to leave the sides the whole length of the ship, and which are converted into galleries; a platform has been laid at a suitable height above the keel for seats to go round the entire hold; the pulpit and desk are built near to where the step of the main-mast was; and the ship's cabin affords an excellent vestry-and committee-room; the main deck has a long sky-light and grating; and under the counter and under the larboard bow, are entrance-ports from permanent stages, on which the ship's boats deliver their companies; the signals for public worship are the ensign jack, pendant, and blue peter. The Rev. G. C. Smith had the happiness, as he expressed himself, to offer the first solemn prayer on board the ship, for God's blessing on this important undertaking, while she was fitting in Limehouse-dock, in the midst of the shipwrights and their labourers employed on the work.

On the first of May, she was brought up the river, cheered on her way by loud and general acclamations; and when moored at her station, she was dedicated to the Lord, by prayer and praise, in the presence of a numerous auditory then on board. But a more solemn dedication was

reserved for the 4th of May, which was performed by the Rev. Rowland Hill, who, after the Church prayers, preached with his usual animation from Gen. viii. 9. "But the dove found no rest for the sole of her foot." The Rev. Thomas Roberts, of Bristol, who had in his early years been bred to a sea-faring life, and the Rev. Dr. Collyer, at Albion Chapel, in the evening addressed large congregations on this very interesting subject. Large collections were made; and among the donations, we find that one gave the rigging and fitting of the mast, another made the mast gratuitously; others gave the colours, another the illuminators of the deck; another, with great generosity, gave a sufficiency of chain cable for her secure mooring head and stern; the pilot would take nothing for his trouble; the superintending shipwright, with the most cheerful generosity, gave his skill and time during her preparation; the Bank of England and the East India Company gave each 100*l.*; the Royal Exchange and London Assurance Companies gave 50 guineas each; the West India Dock Companies 30 guineas; the Iron-mongers Company 20 guineas; many individuals 20 to 10 guineas each; the Minister of the gospel, and the Students of the College at Homerton, Hoxton, Hackney and Stepney, offered the regular supplies for the pulpit gratuitously; the Merchant Seamen's Bible Society sent copies of the Scriptures; the Tract Society gave tracts for distribution on board; and the Commissioners for improvement and regulating of the port, unable as Trustees to remit certain dues for fitting in the City canal, generously made up a purse of private contributions, which was presented by their Secretary, James Montague, Esq. expressing the high sense which they entertained of the important benefits likely to result from such a Society. Such favour

did

did this affectionate attempt to serve sailors attain with the public; and the Committee placed at the vessel's head a well cut bust of the venerable George III., the father of his people, whose name will be ever venerated for his promotion of civil and religious liberty, and for the most affectionate regard to the promulgation of the everlasting gospel; the Magistrates of the Thames Police, by their sanction and co-operation; the Watermen's Company, by affording facility of access to the chapel, without imposition or embarrassment, fixing the fare at 1*d.* for each passenger, alike aided this cause.

In addition to these services, once every Sabbath-day, and sometimes in the week, the Chapel has been occupied for a prayer-meeting, when the devotions of sailors have been manifested by an earnestness truly characteristic of this class of men, in expressions of supplication and praise highly affecting. Captains and mates of merchant ships, with their families, have set a laudable example to their ship's companies, by accompanying them to the chapel, around which, during the time of divine worship, may frequently be seen as many ship-boats as can hang round her, waiting for the return of the congregation at the close of service to their respective vessels: and as she has been stationed mid-way between the upper and lower Pools, an easy access is afforded to all.

Since this establishment, there has been a marked increase of meetings for prayer on-board private ships in both the pools—exhibiting the most convincing demonstrations of fervent piety in the humble but energetic supplications for pardon of sin, for the blessing of Almighty God, and for the continuance of the life of religion in the soul. The endeavour by this direct attention to the seamen to

promote religion among them has had the effect anticipated—they now make religion more the subject of their conversation—ships have more sober attention among their crews—the sabbath at sea is more regarded—captains are encouraged to countenance religion, and to repress vice—they are now regarded more as immortal beings, and are more assured of their future state.

Encouraged by the example thus begun in the Port of London, other ship chapels have been opened at Bristol, at Leith, at Hull, and at Liverpool, where the Rev. Thomas Raffles preached to those on-board with him, and to those on the rigging of the surrounding ships, whose masts were like forests of trees, bearing men as their fruits.—British ships in other ports and at sea have felt the happy consolation, and are pursuing the same example.—These proceedings at London have awakened the same religious spirit in the ports of America and the East Indies. In the Navy likewise the united voice of praise and supplication is manifested as part of the most acceptable calls of the seaman's duty. Thus the Nation may now congratulate herself (for it is truly a national blessing, for which she cannot be too thankful,) that her mariners of all denominations, on their entrance into her three principal ports, find places for divine worship congenial to their nature, where they may assemble with their fellows, listen to the gospel, and give their whole soul to the exercise of devotion and praise to their merciful Creator and preserver.

The services on-board the chapel moored off Wapping stairs, are on the Lord's Day mornings at half-past ten o'clock, and in the evenings at six o'clock, in the months of May, June, July, and August, during which months the afternoon is employed on-board in prayer and praise by pious seamen

seamen—and on the Lord's Day afternoons, there is service during the other months—and in the evenings at six o'clock prayers—and on Thursday evenings through the year there is a sermon, the service commencing at six o'clock.

The Society held the first anniversary meeting at the City of London Tavern, on the 10th of May, 1819; at which the late much-esteemed Sir John Jackson, Bart. M. P. for Dover, presided. In the Report then read, there is a serious and impressive call upon every one, in the enumeration of the many opportunities afforded for public and private benevolence, to ask himself this question: "Have I co-operated in these hallowed plans, to the full extent of the means which the Author of all holy desires, all good councils, and all just works, has placed within my power?" —"What plan can I devise, and put into action, to fill up some remaining deficiency, and serve some class of my fellow-creatures whom others have overlooked?" Since the restoration of peace, and the consequent release of many brave defenders from actual service, numerous gratifying tokens have appeared, that, amidst the hazardous operations of war, religion was obtaining no slight influence in our numerous fleets and armies; and one of the most gratifying of these tokens has been the recent appearance of an unusual number of officers, zealously concerned in the promotion of religious services and instruction, and in the extensive distribution of the holy Scriptures both within and without the pale of the Established Church. Without the efforts of the present or such an institution in the port of London, the current of christian benevolence towards seamen would have been limited and deficient; and it was highly probable, as the effect has proved, that they would most readily avail themselves of the privilege in

each other's company, and upon their own element. Their congregations have generally consisted of several hundreds in number, all listening with fixed attention, to "the words of eternal life," with a deportment extremely decorous, and with expressions of the deepest gratitude. It was rather an uncommon sight to see a sailor weeping under a sermon: "but this, (said Lieutenant Cox, in his letter from Gravesend to the Bible Society) I have seen repeatedly on board the floating chapel."

The station of the chapel, in the most frequented part of the pool, affords of itself an example and an invitation to a religious life, to every mariner and boatman who passes and repasses it; it awakens in him a sense of his religious duty, and proves to him, how practicable and consistent that duty is with the duty of his station; and teaches him to hallow the sabbath at sea as well as on shore: and when seamen, thus interested and impressed, awakened by the authority and won by the excellence of Divine Truth, renew their voyages to different lands, it is reasonable to conclude that they will hold their Bibles in higher estimation, and read them with greater frequency and with more personal application, interest and advantage.

The receipts of the first year amounted to 2,625*l.* 14*s.* 2*d:* and the expenditure, to 2,403*l.* 0*s.* 5*d:* besides a debt of 748*l.* 6*s.* 8*d.*

The progress of the ensuing year tended greatly to strengthen this pious institution; the Society were led justly to contemplate the progressive diffusion of christian knowledge and piety among the seamen of this kingdom; with grateful satisfaction and fervent gratitude to Almighty God, to whose gracious providence and blessing, its zeal and energy, and pleasing results, were to be ascribed: in one

one eminent instance, it was personally certified by Captain Fabian, R. N. that having persevered, notwithstanding some ridicule in the outset, which he had overcome, he now affirmed the fact, that for upwards of 30 months there had not been one man punished on board.

Among many testimonies of the prevalence of religion on ship-board, is an account of the gallant conduct of the crew of the Robert and Margaret, British ship, at Memel, who having united with their pious captain in humble prayer to God, imploring wisdom to direct their endeavours, and His protection from the dangers which they were about to encounter, manned the Prussian life-boat, and went out three several times, to the entire astonishment of the Prussians, and brought all but one of the crews of two Prussian ships and one English, which had been wrecked in a fearful tempest, and which still continued to rage with appalling fury—they were clinging to the wreck, and had nearly lost all hope of being saved:—a conduct by no means the effect of mad daring, but the deliberate resolve of christian courage, proved by their previous act of prayer and of faith, by committing themselves and their families into the hand of God, and trusting in him to prosper and succeed their endeavours to save the lives of their brother sailors.

The second anniversary on the 8th of May, 1820, was honoured by the presence of His Royal Highness Prince Leopold; the Right Honourable Admiral Lord Gambier, G. C. B., who presided; to whom a just tribute of public acknowledgement was annually offered, by a crowded assembly, for "his bravery, benevolence and piety," which had endeared him not only to the British service, but also to his country.

The Society greatly increased the number and extent of its benevolent patrons. It has taken the seamen under its moral protection it has gratefully remembered the obligations of the country to its brave defenders, and its undaunted navigators; the sons of its commerce, and the glory of its flag. It has shown itself alive to the honour or the dishonour of their character and conduct; it has encouraged the one, and reclaimed the other; it has taught them, both that their soul is immortal, and that a final account will be required; and it has already the felicity of having brought many to a knowledge of Divine Truth, which has its fruit in holiness, and its end in eternal life.

The number of seamen attending the chapel varies according to the state of the shipping in the river: when the Pools are full of vessels, it is not uncommon to witness the spectacle of 60 ship's boats conveying from 400 to 500 seamen to partake of this inestimable privilege: and their general decorum and reverence might be a pattern for many congregations on shore. The name of the Ark is a title which they have of themselves given to the ship, and generally speak of it by that designation.

The testimony of the master of a merchant-man in the coasting trade is too strong to be passed over.—"Formerly, if I wanted to find my seamen, I was obliged to look for them in a brothel, or I found them dead in drunkenness in a public-house; but now, instead of going on shore, I find them down the forecastle, reading tracts or the Bible; or, if they cannot read, they are listening to others reading the Old or New Testament."—Another said: "I am much in the habit of reading the Scriptures to the crew; I have suffered much lately at sea; I was dismasted, and had all my boats washed away, a little to the

the westward of Cape Clear; I then had an opportunity of seeing *who was who*, and I found the most unprincipled men, the most useless and the greatest cowards, in that awful gale; and the Bible men, the most useful and the most courageous." A considerable number of seamen who had been rescued from imminent danger by the kind interposition of Providence, and brought in safety to their native land, assembled together expressly to present their ascriptions of praise and thanksgiving to the God of Heaven, whom they recognised and adored as their deliverer.

On board the ships in the London Dock, as well as in the River, meetings are often held among the sailors in the evening, for the purpose of reading the Sacred Scriptures, and of uniting in prayer and thanksgiving; and new societies are formed among them for these pious purposes.

The Society has published and sold at cost price, a Manual of devotion, as an assistant to masters and mates of merchant ships in conducting the worship when at sea; it consists of prayers as well for the sabbath as for cases of emergency, seasons of peculiar danger, sickness, and death, with an appendix of appropriate hymns; the prayers are the production of a member of the church of England, once an officer in the british navy.

"The social worship of God (says the pious compiler,) will infallibly lead to an increase of the fear of God: and this will as surely lead to a constant sense of religious and moral obligations; hence the ship's duty will be more carefully and cheerfully performed. Experience has also proved, that sobriety, integrity, cleanliness, fidelity, steadiness, respectful behaviour, proper language, and a long train of benefits, will be produced from the instructed

seamen, as the certain consequences*." The services are all calculated for the master, and as many of the crew as can be spared at one time from the duties of the ship.

The service is, by its brevity, well calculated for the place and people who are to join in it: it is wholly composed from the Liturgy, and adopts its most impressive parts.

The appropriate prayers, in times of alarming danger, of sickness, on setting out and approaching the end of a voyage, and the incidental thanksgivings, are truly pious, and must awaken in every one who participates in them, a deep sense of the presence of God: and the prayers for every morning and evening in the week are well suited to those who are passing their voyage on the sea, and to those also who are passing their voyage on shore: and some hymns by those excellent divines, Dr. Watts and Dr. Doddridge, by Cowper, Steele, and other pious writers. This Manual of devotion is now in the hands of almost every master of a ship, and of a great number of every ship's crew.

Among the donations of the year was that of a mooring-stone and ring, for which it had become necessary to change the anchor after the severity of the frost: and the City Committee, and the Trinity Company, ordered their officers to lay down gratuitously the stone head moorings.

The Society, knowing that it carried into effect his own philanthropy, felt that their late venerable Sovereign was its patron: in testimony of regard for his character, two Sermons were preached in the Chapel on the solemn day of his interment: but although dead, he yet will speak: whilst events float on the rapid stream of time, and pass successively into the boundless ocean of Eternity, the good example of so illustrious a personage will not be lost; and

* Preface vii.

under

under the gracious protection of his son, a British people will not be found backward to come "to the help of the Lord against the mighty." "This good work has thus prevailed on the judgement, and obtained the practical aid, of the religious public, to an extent which they are willing to regard as an omen from Heaven of great effects to be accomplished in its progress."

At a public meeting held on the 13th of February, 1821, the Rt. Hon. J. C. Villiers, M. P. presided, and in his opening speech expressed himself in the following appropriate terms: "Does not every man wish to freight his vessel with the most profitable cargo? and what so profitable in our voyage of life, as to freight our vessels with acts of charity and beneficence? Every league the vessel goes, it produces a return; every knot it makes, it is assisting those who are laying up treasures in heaven. I would therefore entreat every one to bring the cause home to themselves, and reflect on the satisfaction they will feel, if the mite they contribute should be the means of bringing one sailor to the knowledge of that religion which is profitable for this life, and for that which is to come." I regret that the eloquence of W. Wilberforce, Reverend Gerard Noel, Dr. Thorpe, J. Stephens, Esq., and others, on this occasion, cannot, from a needful regard to brevity, be either extracted or inserted in this place; any abridgement of them would injure their benevolent design, but they were preserved in a small tract published by the Society.

"Seamen, though so bold and gallant a race of men when at sea, yet on shore they are the most bashful and helpless; and though on a Sunday they might go into a church, it cost their feelings a great deal when they saw themselves stared at; they felt that they were out of place, and

and not among seamen; and therefore they would wander about, rather than expose themselves 'to ridicule.' The establishment of this and other similar chapels relieves them from the difficulty; and the alacrity with which they have attended it, proves that it was the only requisite to recall them to a sense of religious duty. These men," said Mr. Stephens, "were our boast and our glory in the late war; by them we have been preserved, under Providence, in a wonderful degree, from the greatest of miseries; from having our fields stained with blood, our towns and villages pillaged, and our wives and children exposed to all the insults of a wanton army: and to go still farther back, is it not to our seamen that we owe that very religion which it is our object now to impart to them? If our fleet had not been the destruction of the so-called invincible Armada of Spain; and if the navy of England had not been an impregnable bulwark for the Protestant faith, might it not have been destroyed? Is it not then a disgrace to us that we have done so little for them?"

"This is truly," said the Rev. G. Thom, Minister of the Reformed Church at Caledon in South Africa, "a peace society: if war should return, and our seamen should be scattered to different and distant stations, their prayer meetings would be in great measure interrupted, and they would be again deprived of the religious privileges which they now enjoy: that therefore now, while peace reigned, it was the duty of all to do their utmost to promote religion among seamen. This Society will be of the greatest benefit to the revenue, for pious seamen will never engage in the practice of smuggling; and with reference to the poor natives of Africa, where he laboured, and where he hoped

hoped to end his days, if religion prevailed generally among sailors, the slave-trade would soon come to an end, for they would be too enlightened to engage in it."

It must always be kept in recollection, that the establishment of Greenwich Hospital was founded, and is preserved, for the reception and comfort of seamen of the royal navy at the close of their gallant and meritorious services, and in the decline of their lives. Every accommodation is afforded them in these respects for their subsistence, and for their spiritual welfare. The neglect complained of by pious men on the opening the Ark on the river Thames has no allusion to this hospital, but to the want of such an opportunity for seamen during the activity of their services in the port of London; while their physical strength is in action, and their florid propensities render them open to temptations while on shore. In the late memorable season of distress to seamen, when the war-ship was laid up, and when a new peace relations were yet too young for commerce to need all their aid, the Nation no sooner saw the sailor distressed, than thousands of pounds more than were needful for their supply were instantly and spontaneously contributed; and as soon as they were on board the ships, kindly and promptly appointed by Government for their use till they could obtain employ, the Gospel was preached to them by zealous clergymen, books were distributed for their instruction, and especially the best of books containing the oracles of Sacred Truth. To render these blessings permanent, this Society was formed; and although the novelty has ceased, the congregations have increased; the sailors' love to their own chapel, and to the Word of God therein addressed to them, has so enlarged, that they assemble

assemble in still greater numbers, and manifest a most pleasing growth in knowledge and in godliness: thus the successful efforts of this Society have gained the hearts of the seamen for whose benefit it was constructed. Most of their miseries arose from ignorance: the best method of cure was to impart instruction, and thus enable them to exchange thoughtlessness for prudence: how could they hear without a preacher? The Christian benevolence which has been solicited is for sailors, to whom the Nation is indebted for its independence; it is not to be expended upon a visionary, a doubtful, or now an untried scheme, but upon one which continues to bear the test of experience, and which has been gladly and devoutly accepted by those for whom it is designed. To every merchant, every insurer, every insured, every ship-owner, to every man whose property is intrusted to seamen, and whose happiness is in any way affected by their conduct, and is consequently deeply concerned in their religious instruction, to all these the Society addresses itself, 'Cast thy bread upon the waters, and thou shalt surely find it after many days!'"

In the Committee's Report to the third anniversary on the 7th of May, 1821, an interview was stated with His Excellency Baron de Just, ambassador from the King of Saxony, whom the Committee received on board the floating chapel; and who presented a donation of 25*l.* from His Royal Master, expressing at the same time, that although his Court felt particularly interested in all that promotes the national institutions of this country, he was authorised to inform that Committee, that the zeal which they had formerly manifested, in alleviating the

the distresses of Saxony, was still fresh in their recollection: this was accompanied with donations from the master and magistrates and some merchants of Leipzig; so that an interest having been excited for this cause, in one part of the continent, may become the seed of a further extension. Dutch seamen having not unfrequently attended the Ark, a spirit of inquiry has also been excited in Holland.

The Gas Company have placed a light on the adjacent stairs, so as to facilitate the passage to and from the chapel during the season of evening worship. On board of many of the Greenland and Davis Strait ships, which sail from this port and Hull, regular worship is conducted, at least as far as possible. In some instances, prayer-meetings have been held amidst the seamen, and have, it is hoped, been productive of benefit: many of the captains are well disposed to this good work, and some decidedly so: there is now pretty regularly divine worship on board of ship in that port on the Sabbath, and many pleasing testimonies to the interest and good order among the seamen have been given: and at length, a ship of 500 tons burthen was purchased by subscription and fitted up as a floating chapel; a similar ship was opened at Leith on the 6th of March last; the sailors themselves feel a warm interest in it.

A commodious room has also been taken in the immediate vicinity of the Docks, for the double purpose of a place of worship and a school for seamen and their boys; in both of which departments there is prospect of great utility. From the adoption of similar efforts in America, the Committee could not forbear remarking, "how closely the works of faith, and labour of love, unite believers of every nation under heaven to each other, even in bonds of the

the most intimate union—bonds which distance cannot possibly dissolve." "It is not to be expected that in a kind of circulating auditory, the individual results will be so discoverable as when congregations are more stationary; but in the general deportment of our sailors, the Committee aver the most unquestionable testimony, that a very essential amendment of their moral character is observable. There is something so impressive in the artless simplicity of sincere and humble worship, in the unvarnished fervour of devotion; in the noble spirit of Christian charity, which pervade the character of the pious sailor, that to see the dauntless tar upon his knees, pouring his contrite supplications at the Throne of Grace, reminds us of the efficacy of that transforming and renewing mercy, which converts the lion into the lamb, the bold blasphemer into the humble and teachable disciple of the meek and lowly Saviour." The seamen identify themselves in the proceedings and prosperity of the Society. On the Sunday morning preceding the last public meeting at Freemasons'-Hall, it was announced in the Chapel, and in the eveningan unusual number of seamen assembled, when they made it an especial object of their respective prayers, that the Divine Being would crown the meeting with his blessing; and four seamen arrived from the South Seas, having heard at Lima of the Floating Chapel, mentioned by some seamen, immediately resorted to it, and expressed their satisfaction, determining to attend it every Sunday during their stay in this port.

"I am confident (said the late venerable Jonas Hanway) that numbers of our best seamen—best in every respect, consider what they are about, believing and relishing the great truths of Christianity: were every man in the ship

to

to consider himself under the eye of Heaven, as well as under a temporal commander, he would have a double motive to serve God as well as man—there would hardly be a worthless fellow on board; every man would be ashamed of being wicked. Do you apprehend (he asks) that an individual, habituated to domestic piety, has a slighter sense of duty to his country, or the less skill as a seaman, or that he will have the less presence of mind, and resolution to grasp the occasion of combat when it offers? I trust and believe, the arm of Omnipotence will defend him, and those under his command, so much the more as he believes in God and worships him. If our maritime economy is of the greatest moment to our temporal preservation, the time may be near at hand when religion will be strictly attended to as a part of it. As a wise and understanding nation, we ought to be attentive to the manners of our seamen; to make them valuable in our esteem, as men born to an immortal inheritance, and as subjects who hazard their lives in defence and welfare of the country. Let us in return give a proof of how much we have their interest at heart, endeavouring to render them objects of our care, as we are the instruments of the care of Heaven."

These words are now verified, the seamen speak of this their Chapel, in all lands, and on all occasions, with the liveliest token of gratitude and regard; and as their attendance is entirely voluntary, and the opening of additional ships for the same pious purpose is multiplied, an unequivocal combination of evidence is adduced of the truth of that prediction.

Two natives of Owyhee, cast upon the benevolence of this country by a series of adverse events, were brought

brought at length to this ark of God; these poor and unenlightened heathens were placed here for instruction in the English language, and in the Christian religion, and may be the future means of carrying it to their native land.

During the past year, the Society have been enabled to pay 300*l.* in part of 500*l.* loan above mentioned; the Society's progress depends upon a generous public for continued support: the Redeemer's cause must spread; as the little stone cut out of the mountain without hands became a great mountain and filled the whole earth, even so shall the God of heaven set up in these latter days a kingdom, and it shall stand for ever; Israel shall blossom, and shall fill the face of the world with fruit.

The Society is conducted by R. H. Marten, Esq. No. 5, America Square, Treasurer; 3 Honorary Secretaries, and a Committee of 13 Clergymen and Ministers, and 21 Laymen, by whom any benefactions are thankfully received.

His Majesty George IV. having appointed Thursday the 19th of July 1821, for His coronation at Westminster, this Society, with the Bethel Union Society, met on board the floating chapel on the Thames, to implore the blessing of Almighty God upon the monarch of these realms, then ratifying in the solemn act of coronation the compact made with his people. The assembly was composed of many seamen, masters of ships, and their families, with many persons from the shore. At the commencement of the service, a letter from Leith was read, stating that the seamen of that port would assemble at that time on board their floating chapels for the same purpose. The Rev.—Angus began with prayer; and the 100dth Psalm having

having been sung, King Solomon's prayer at the dedication of the Temple was read in a very impressive manner. The Rev. G. Smith followed in prayer. The Treasurer then read a letter from New York, stating the encouraging progress of the work of God among seamen at that port, and that on the Sabbath preceding the date of the letter, the Mariners' church there, which would contain upwards of 1000 people, was crowded; that ministers of all denominations, but more especially those who preached Jesus Christ, and Him crucified, as the only way to salvation, willingly gave their services to the people, and merged all minor differences of sentiment in the great purposes of urging sinners to flee from the wrath to come. The Rev. G. Hyatt read the 67th Psalm, and Rev.—Jefry, Missionary to the Island of Madagascar, Lieut. Nicholls, R. N. Secretary to the Bethel Union Society, and Capt. Simpson of the Juno, (on board of which ship the present prayer meeting for sailors was held on the River Thames) engaged in prayer. The fervent effusion of hearts impressed with the important transactions of the day, influenced greatly the feelings of the assembly, and the whole service was of the most impressive kind.

5. THE BETHEL SEAMEN'S UNION,

BRITISH AND FOREIGN.

To unite and extend the prayer-meetings now established in the various ships on the river Thames; to ascertain the state of British seamen in every seaport town throughout Great Britain, both in the navy and merchant service; and to adopt such measures in connexion with friends in maritime towns as may best conduce to their moral and religious interests; to establish foreign correspondence, and solicit information and direction as to the best means of doing good to foreign sailors, so that the limits of this Society shall be the circumference of the globe;—to publish a Sailor's Magazine monthly for the improvement of seamen, and the communication of general information concerning this interesting portion of the human race;—are the combined and extensive objects of this Society. Officers of the navy and in the merchant service unite in their report of the rapid progress of religion among seamen; and general meetings of the captains and seamen of this Union, for prayer, are held on board the floating chapel, with permission of the Port of London Society; to the conductors of which any application relative to this Society may be made.

6. SOCIETY FOR THE

RELIEF & INSTRUCTION OF POOR AFRICANS AND ASIATICS,

[Late the African and Asiatic Society.]

In the year 1805, an Association was formed for the Relief and Instruction of Poor Africans and Asiatics; but since that time, its benevolent designs have been considerably enlarged, until it was found necessary, under its present title, to embrace the objects stated in the following details. These cannot be better expressed than in the Society's prospectus prefixed to their last Report.

" This Society was instituted for the benefit of the poor natives of Africa and Asia, and their descendants, resident in London and its vicinity. The deplorable ignorance, and the accumulated distresses of poverty, nakedness, hunger, and sickness, of which this unhappy class of people are the subjects, even in Britain and in London, give imperious necessity to exertion on their behalf, and present a forcible appeal to the hearts of the humane and generous.

The Natives of Africa and Asia, who are brought to this country, are, it is well known, generally ignorant of the very

very first principles both of religion and science; and many of them, coming over in the capacity of domestic servants, have learned no trade by which they can earn a livelihood; so that in the event of their master's death, or, what may not unfrequently happen, their being dismissed his service through caprice or passion, their subsistence becomes extremely precarious.

The general prejudice against their colour forms another barrier to their temporal comfort, as it renders them, to many, the objects of jealousy, scorn, and neglect.

These, among other considerations, sufficiently establish the importance and necessity of such an Institution as The Society for the Relief and Instruction of Poor Africans and Asiatics, the various objects of which ought to be distinctly and generally known. The bare enumeration of them, it is conceived, will point out its appropriate excellence and beneficent designs.

I. This Society provides religious instruction for those connected with it; a Public Lecture being regularly carried on every Lord's-day evening, expressly for their benefit—and Schools being provided in their respective neighbourhoods, where they are taught to read, to write, and to cast up accounts, &c.:—those who can read them being furnished with Bibles or Testaments, Religious Tracts being distributed among them, and a Prayer-meeting regularly open, which they are invited and encouraged to attend.

II. It induces a habit of economy and foresight, by receiving from its members a small sum weekly, on the principle of a Benefit Society. Out of the fund thus raised by their individual contributions, they become, on certain conditions, entitled to receive regular assistance and relief in seasons of distress, and in time of old age.

III. The

III. The Society assists in providing employment to such as are out of situations; the Committee using their individual exertions towards this end, and places being opened as registers, where their applications may be lodged and attended to.

IV. The Society contributes gratuitously to the relief of distressed Africans and Asiatics, whether enrolled as members or not.

V. The Society assists deserving individuals, who may be desirous of returning to their own country, where there appears to the Committee any valuable end to be attained by the step in the accomplishment of that object.

VI. It proposes, from time to time, as circumstances may point out, to board and educate, in the British system, young men of colour possessing promising abilities, with a view to their future usefulness, should they hereafter be inclined to return to their own country, or to embrace any suitable opening for them as schoolmasters that may present itself abroad.

VII. Finally, It has for several years been in the contemplation of the Society, as soon as its funds would warrant the adoption of the measure, to erect or purchase a house as an asylum for the more aged and deserving among its pensioners, and to enlarge the sphere of its benevolence to an extent commensurate with the necessities of the distressed natives of Africa and Asia in the metropolis and its vicinity."

Such are the leading objects proposed by the Society for the relief and instruction of poor Africans and Asiatics; objects which, it is presumed, cannot fail to commend themselves to the conscience and feelings of every man who is desirous of doing to others as he would that others

should do to him—and who considers, for a moment, the accumulated injuries which Africans have sustained from Europeans and from Britons.

The Committee in their Report have stated the necessity, from the slender funds of the Society, for restricting their desire of relieving all the instances of misery and wretchedness, which are so easily to be found in the individuals composing the sable tribe, so as to select only the most distressed, and, even among this number, to administer the most largely to families; in many of which the prop of the whole was found destitute of employ: the mother by sickness rendered unable to attend to her offspring; and five, and six, and seven, and in some instances, a still greater number of starving babes, presenting an irresistible appeal to all that feeling of sympathy, which nature has implanted, and which religion has cultivated, in a British heart. As religious instruction of the people of colour, coming within the limits of the Society's operations, has been heretofore the principal design of its exertions; those who have been the subject of its former care have continued, by their consistency of conduct, to justify all that has been said of them. In the past year, several have come forward, who have borne the most satisfactory evidence, that the gospel has come to them not in word only but in power; and an obvious increase of attendance on the means of grace has gradually taken place; whilst the hold which the truths delivered have taken on their minds, has been manifest, not only in the general circumspection of their conduct, but in the support it has afforded them in seasons of deep affliction, and in the exemplary patience and resignation which they have discovered under it: and some of them have evidenced through their last sickness, and

and in the near approach to an eternal state, that they were rich in faith, and heirs of promise.

The case of JOSEPH SUTTON is presented with unfailing effect, in the following terms: "He was one of the first who came under the notice of your Society, and was present at every meeting of the supporters of this Institution... "Brought from Africa to this country by the mysterious appointment of Him who doth all things wisely, his heart was opened to attend to divine realities; his counsel, his example, and his fervent supplications in social worship, have been of the most important service to his brethren of colour: he faithfully served his employer so long as strength was continued to him, and for the last eight years and upwards he was principally supported by the assistance of his former master, and by a weekly allowance from the Committee: having more than attained his three score years and ten, he was removed from this state of being, to enter into that kingdom in which are met the small and great, and where shall be gathered together from every nation, tribe, kindred, tongue and colour, who have here been brought to believe in the Saviour of fallen man: indeed the name of poor old Joseph Sutton will long be remembered with pleasure, by many both of his own country as well as by Europeans. In some who had hitherto been unwilling to listen to the instructions tendered to them, a spirit of attention to the divine word has been stirred up, and the seed sown in former years, which appeared to be buried, is now bringing forth fruit unto God: many now inquire for a Bible, and beg to be informed as to its important contents—many of them possess a spirit of prayer, and take delight in drawing near to God—much good has also been effected among the rising generation: it is per-

haps somewhat surprising that these foreigners, who have been accustomed to a much warmer climate, have been able to rear their children, independent of the scanty supply of food and raiment they are able to procure, and often almost want of habitation; it is acknowledged that there are a great number of their offspring who die in infancy, and that from the causes just named; but the Committee have often been delighted to hear some of these parents, surrounded by many of their swarthy little ones, in their broken accents telling them, 'These Christian people bring us bread, and they tell us of God, and of Jesus Christ, and of Heaven, where we shall go, if we be good and serve the Almighty here.' And under this particular the Committee cannot forbear stating, that in several instances children have been usefully employed in reading the Bible to their parents, who were unable themselves, for want of instruction, to peruse its sacred pages.—And they have the satisfaction to know that their exertions in this department, though not equal to their enlarged wishes, have not been in vain; not a few, who would otherwise in all probability have remained in the grossest ignorance, have at different times received an education which has tended to qualify them for useful stations in society, and enable them to read that sacred book, "which is able to make them wise unto salvation, through faith which is in Christ Jesus." On this the Committee cannot reflect without emotions of the highest satisfaction and lively gratitude. "To think only of a few rescued from the shades of ignorance, and in some measure advanced to the dignity of thinking beings; and above all, to view them rendered useful in their day, and put in possession of the means of eternal

eternal life, how interesting, how cheering, how encouraging the thought!"

The case of JAMES BOCO also is accompanied with a letter from him before he quitted the British and Foreign School, dated November 3rd, 1820, expressing his gratitude in terms that sufficiently shew the extent of his erudition.

"*To the Committee of the African and Asiatic Society.*

"Borough Road School, Nov. 3, 1820.

"Gentlemen,

"Before I go hence, I feel it to be my duty to address you in the language of gratitude.

"When I take a retrospective view of my condition previous to my being received under the protection of your Institution, I could not have persuaded myself that it is humanity which has been and still is to others so liberal, if I did not know you to be professors of that Gospel whose foundation and moving principle is love.

"I am by your liberality raised from a state of obscurity, to a station which, though not the most eminent, is nevertheless one of the most sacred and the most useful in society. From a state of mental and spiritual ignorance, I am raised to such a degree of spiritual and mental knowledge, as qualifies me for filling a station which requires no very small proportion of either. By your benevolence I am raised from a state of indigence, to one which, though not the most wealthy, has been reckoned, by the wisest and the most experienced of all ages, to be that in which men are generally the most happy: and surely happiness is the only object worthy the pursuit of rational and immortal beings.

 "Thus,

"Thus, gentlemen, your goodness to me is so extensive as not to be soon, or ever, defaced from my memory: and too beneficial not to extort from me expressions of gratitude to you, and a prayer to Him who hath breathed such a liberal spirit into your hearts, for the continuance of his favours to you.

"I hope you will accept my humble and hearty thanks for these acts of benevolence.

"May He, from whom proceeds every good and perfect gift, supply you with all that is necessary here, and hereafter say to each of you, 'Well done, good and faithful servant, enter thou into the joy of thy Lord'—when he comes to make up his jewels, is the prayer of one, who has the pleasure to remain, gentlemen,

"Your humble and grateful servant,

"JAMES BOCO."

"The health of the other lad is established, but he continues dependent on the Society. Although still evincing a good disposition and steady habits, your Committee have been unable to procure employment for him: he is calculated to make a good and faithful servant: and it is hoped that his conduct will reward the bounty of his benefactors, who would undoubtedly feel repugnant at the thought of dismissing him from their patronage: but such is the state of your Society's funds, that the Committee are not prepared to say that that will not be the case.

"Notwithstanding many female objects of peculiar interest have, during the past year, presented themselves for your assistance, and many of your standing pensioners are advancing in years, the Committee of Almoners have been compelled to abridge the allowance they have been accustomed to afford the applicants.—One of the former class

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is a young woman of pleasing appearance, a native of the Cape of Good Hope, who was brought to this country by a family, but, being unable to find employ when discharged from their service, would in all probability have sunk into the depths of vice and misery, had she not been noticed by a poor couple of her own colour, who received her into their humble abode, where she has continued for several months assisted by this Society, who in the mean time have been employed in making application to His Majesty's Government, and also endeavouring by other means to procure a conveyance for this poor creature to her native country, the Society's income not admitting of any such considerable expense being incurred by it. The difficulty in procuring parochial relief for the most needy continues.—A remarkably clean young woman, native of America, from whence she came with her parents, who were servants in a family, was left an orphan at Bath, and falling ill lost her employ; she came to London, and for some time got a living by selling fruit in the streets: in the severe winter of 1820, she was greatly afflicted with rheumatism, and could not follow her humble avocation: she was found in a state of the utmost want, and assisted accordingly by the Society. In the severest part of the winter, a member of the Committee endeavoured to obtain admission for her in the workhouse of St. Giles's parish, the officers of which allowed her 1*s.* 6*d.* a week; but they passed her in a legal manner to Bath, where she appeared to have gained a parish settlement by servitude: she was maintained there only three weeks, and then sent back in the London waggon, the parish officers there saying that she did not belong to them: but they did not pass her to

any other place. This poor creature has since died, after a short illness, being seized with fits.

"The Committee beg leave to refer to another case—one which was most truly distressing—Elizabeth Cooper, with seven children, the widow of a Negro of that name, who came from Halifax in Nova Scotia, a man of excellent character: he had been employed as a teacher of religion to the American Refugee Negroes at Melville Islands, and was possessed of testimonials from Mr. Wm. Anderson, Surgeon to the Negro Hospital there, stating how highly praiseworthy his conduct had been, always tending to promote the good order of the people. After staying some time in this country, he sailed with his family for Sierra Leone, taking with them a newly-invented machine for the purpose of cleaning rice, with which the elder children were to be employed, while the father was to superintend, and when at leisure he was also to employ himself with teaching the first principles of Christianity. After he had been thus occupied for eight months, he was removed very suddenly into an eternal world, leaving his widow and children to Him in whom the fatherless findeth mercy. This poor coloured woman with her family returned to this country with a view to reach the United States, where she anticipated relief from her friends; but her object would never have been attained had she not made application to the worthy President of this Society, who referred her appeal to the Committee.—It was found, however, that the expense of their passage was far too great to be borne alone by your institution: therefore, after having given her some present relief, as her necessities seemed to require, they presented her with 10*l.* from your funds; and assisted by a benevolent individual (not belonging

ing to the Committee) they increased this sum by individual contributions to upwards of 50*l.*; procured them a passage in an American vessel at a low rate in the steerage; and after a considerable exertion in their behalf, having supplied them with necessary food and clothing for an eight weeks' voyage, they sailed in the ship Electra, bound for Philadelphia, and took leave of the individuals who had been engaged in their behalf with tears of gratitude, imploring the blessing of Heaven to rest on the heads of those who had contributed to their relief. Your Committee have since heard of their safe arrival, and of the probability of their being able to procure a subsistence without remaining a burden to society, which they must have been had they remained in this country.

"Among the aged women, who have long received an allowance from your funds to contribute to their comfort, there is one who pleases herself with having been the same age as His late revered Majesty; but your Committee have been reluctantly compelled to curtail her allowance to one half of what they had formerly given her, and unless some additional help be afforded, she must lose it altogether.

"Several families with young children, who have been accustomed to receive your assistance, are for the present deprived of it; and what will become of these poor creatures, especially if they should live to another winter without such aid, your Committee are at a loss to decide: but in retiring from their office they look to this Meeting and to the Public, and feel convinced that they shall not plead the cause of the African stranger in vain."

These cases afford unequivocal evidence of the humane exertions of this Society.

The annexed account from June 1820, to June 1821,

 presents

presents a few items of beneficence in aid of the annual contributions; but they are increased by the sale of 520*l.* 3 per cents. which affords a melancholy expectation of the further restrictions to the Society's annual efforts, which were lamented in the Report. The expenditures consist of incidentals in conducting the Institution of 371*l.* for relief of its objects, the number of whom is not stated; 82*l.* for their instruction; and 115*l.* for the board and clothing of Africans under education; and a debt undischarged of 200*l.*; and although neither the amount of the funded capital, nor its Trustees are mentioned, yet, as the dividends appear to have been only 20*l.* 14*s.*, the prospect of this Society must be greatly obscured, unless it meets with renewed and speedy patronage. The qualifications for members are: a subscription of one guinea annually, and of 10 guineas or upwards for life. A Committee of twenty-four, a Treasurer and Secretary, are chosen annually at a General Meeting—this Committee meet once in every month, and every meeting is opened and concluded by prayer. The Governors have at all times the liberty of recommending proper objects to receive religious instruction, and, once a month, to receive pecuniary relief—Visitors are also chosen to visit the sick and aged; to read a portion of the Scriptures, to converse with them on the state and concern of their souls; to afford them pecuniary relief, and to use whatever means they may judge most conducive to the accomplishment of the great end of the institution.

H. R. H. Duke of Sussex is the Patron.

W. Wilberforce, Esq. M. P. President.

Eleven Vice-Presidents.

Z. Macaulay, Esq. George-street, Mansion-house; and George Brookes, Esq. No. 4, Spur-street, Leicester-Square, Treasurers.

Rev.

Rev. W. B. Collyer, D. D. F. A. S. Addington Square, Camberwell, Secretary.

Rev. C. Beuthin, Norfolk Place, East-street, Walworth, Assistant Secretary and Collector.

7. BAPTIST MISSIONARY SOCIETY,

INSTITUTED A. D. 1792.

This Society was formed for the sole purpose of propagating the Gospel in those parts of the world that are covered with heathen and Mahometan darkness. In this important work it has steadily persevered for twenty-eight years, and has received much generous support from serious Christians of all denominations. The blessing of God has so far rested upon its labours, that several hundred persons have been turned from idols to serve the living and true God, and twenty Christian Churches have been formed: translations of the holy Scriptures have been carried forward in many of the Eastern languages, and about 10,000 children brought under a course of instruction.

The duty of promoting the knowledge of the Gospel in lands where "an unknown God is ignorantly worshipped," and of declaring the glad tidings of salvation, and the name of the Divine Redeemer, and his kingdom, has in very early times of the Christian dispensation been undertaken by many of the religious orders, who, although they differed and still differ in discipline and modes of profession, yet agree in one common cause.

To secure an ascendency over the untutored minds of unenlightened men, it was deemed necessary for the Missionaries of this sect to study their natural inclinations and propensities, to comply with them on all occasions, and to carefully avoid whatever might shock their prejudices; they courted the friendship of their priests, and bowed with respect to the men in power; and they studied those arts which were best calculated to promote improvement, comforts, and knowledge. These insidious measures, which ruined the cause of the Missions in the seventeenth century, have been since wisely and providently corrected in subsequent times; the ambassadors of divine truth now feel that it becomes them to plead their sacred cause with an honest simplicity and an ingenuous candour, without any mixture of insinuating dissimulation, that "the truth may make their disciples free." It is a task of no small difficulty and risk to expose long existing superstitions, to lead unwilling votaries to disavow licentious practices, to disregard and altogether to disapprove ancient and devoted ceremonies, and to treat, not with insult, but without the least reverence, High Priests and Princes of an idolatrous hierarchy; and at the same time to preach the peculiar doctrines of Christianity, and to deliver to them the Gospel translated into their

their vernacular tongue, without hesitation or fear. It is also a delicate and cautious path to tread, where Missionaries of different persuasions follow in the same track—for it must be expected that untutored Indians and Pagans will behold with aversion all European teachers, who approach them with a doctrine, and in the name of a Divine Master, whose kingdom is not of this world, and to whom an implicit obedience is to be rendered, in preference to the orders which they have hitherto held in the highest veneration.

When the Jesuits first preached Christianity in China, they succeeded with Xim-chi, the first Chinese Emperor of the Mogul race—but his son and successor, young, and more easily influenced by his tutors and ministers, rejected the first impressions, and treated them with barbarity and injustice: they were recalled by his successor Kang-hi, whose extraordinary extent of genius and ardent curiosity in the investigation of truth, induced him to raise their order to the summit of favour, and to enable them thereby, with very little pains and less opposition, to make converts to the profession of the gospel:—and this triumph was confirmed, when the same prince, in the year 1700, ordered a magnificent church to be built for them within the precincts of his Imperial palace*. But this prosperity was transient—it was not to be expected that so subtle and learned a nation should silently adopt the wishes of the Emperor. Disputations upon their leading principles were very soon introduced and became general, and neither party were able to convince each other—the Chinese notion of a Supreme Being was never made to yield in perfection and excellence to the God of Christians—and the honours paid

* Mosheim.

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by them to Confucius, and to the souls of their ancestors, could never be abolished and absorbed in the Christian confidence and hope of a blessed immortality. Christianity on these essentials has made little way in the vast and independent empire of China. In Japan, she was extirpated in 1615 by a decree of persecution. The object of the Protestant Missions in Asia, was to propagate a purer form of Christianity than that which the Roman Catholics had introduced.—Justinian Ernest, Baron of Wells, distinguished himself by forming a society for this purpose; the English and Dutch, whose ships covered the ocean, were greatly instrumental in promoting these objects; and in 1647 the propagation of the Gospel in foreign parts was committed by an act of the English Parliament to the care of a society then established for that purpose; while the efforts of the United Provinces were extremely successful in Ceylon, Formosa, the coasts of Malabar, and the other Asiatic settlements, which they had acquired by their own industry, or obtained by conquest from the Portuguese. As soon as the Dutch had gained a sufficient footing in the East Indies, they conceived with wisdom, and executed at a great expense, various schemes for instructing the natives of those distant regions in the doctrines of the Gospel*. The Capuchin Missionaries made some faint impressions in Africa, with dreadful hardships and sufferings—and even at this day we have to lament the imperfect progress yet made through but a small part of that dark region!

In America, where the English founded settlements, the institutions of Christianity followed as part of their establishments, and therefore succeeded—and the *Independents*, who retired thither on account of their dissention from the esta-

* Mosheim.

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blished religion of their own country, claimed the honour of carrying thither the first rays of divine truth, and of beginning a work that has been ever since continued with pious zeal and much fruit. They were joined by several foreigners of the same sect that had been settled in Holland, who removed to America in the year 1620, in order, as they alleged, to transmit their doctrine pure and undefiled to future ages—and there they laid the foundation of the new state. A second emigration in 1629, of the *Puritans*, who could not endure a hierarchy and ecclesiastical dominion, enlarged the extent of American efforts—they braved their first unpromising exertions, they persevered through numerous discouragements, and they at length established themselves firmly by the peaceful means of instruction and civilization. No one acquired such a shining reputation in the pious career of converting the Indians of America as JOHN ELLIOT, who learned their language, into which he translated the Bible and other edifying works, gathered together the wandering tribes, formed them into regular congregations, taught them in a manner suited to the dulness of their comprehension, and the measure of their respective capacities; and by such eminent displays of his zeal, dexterity, and indefatigable industry, merited, after his death, the honourable title of The Apostle of the Indians*.

In the eighteenth century, the doctrines of Christianity were propagated with increasing success in Asia, Africa, and America, with equal zeal, both by the Protestant and Popish Missionaries; and if some errors were committed, and some false teachers were found, yet there have since

* See Hornbeckius.—Mather's Life of Elliot, &c.—Mosheim.

arisen,

arisen, and are now in action, zealous and virtuous men, instructed and influenced by unbiassed societies, who have themselves learnt the necessary discipline which they preach to their new converts.—The controversy in China above mentioned has been softened, and some of their customs conciliated—this has suspended the contest.—The Protestant Missions were seconded by the Lutherans in establishing a Danish Mission in the year 1706, under Frederic IV., for the conversion of the Indians inhabiting the coast of Malabar, which has been attended with great success. The Russian clergy were also induced in the last century to extend the blessings of Christian knowledge amongst the provinces of Siberia—and the present century has amply recorded the munificent orders of the present Emperor Alexander, for this and all the other concurrent diffusions of Christian instruction, and the holy Scriptures, into all parts of his extensive dominions.

In drawing our minds to this Christian labour of conversion, it is most obvious that in no instance is the benefit of the Gospel more manifested, than in the present manner of diffusing the divine truth among ignorant and barbarous nations given to Idolatry: we have in these our days, seen the Missionaries, very similar to those of the first æra of Christianity, travelling in peace almost without providing the necessaries to which they are accustomed at home; unaccompanied by any dignified authority of office, without the power of the government of their country, without arms even for their personal defence and protection, but relying on their cause, and in the name in which they go; well furnished with a knowledge of the gospel, with the principles of its universal salvation, with the restraints of moderation, with the precepts of truth, with the

the armour of light on the right hand and on the left; every one humbling himself as a little child, before he can himself be truly converted *; satisfied and strengthened to proceed, as sent forth like sheep in the midst of wolves, despising danger and fatigue: speaking boldly, as not of himself, but of the spirit of the Father, "which speaketh in him; fearing not them which kill the body, but are not able to kill the soul; knowing that there is nothing covered which shall not be revealed, or hidden that shall not be known; and remembering the sacred warning which he has received from his Divine Master, He that loseth his life for my sake shall find it—he that receiveth you, receiveth me, and he that receiveth me, receiveth Him that sent me†."

Among the many difficulties with which our Missionaries have to contend, there is one of considerable importance, which it is very questionable whether time itself can ever soften—namely; the past system adopted by the Jesuits and others, who ruined their cause, and their own influence, by artful and insidious dealings, which are now held to be, in every respect, unsuitable to the character and dignity of the ambassadors of Christ; whom it becomes to plead the cause of our holy faith with an honest and undisguised simplicity, and an ingenuous openness and candour, that has no mixture of dissimulation or deceit. Others have openly attacked the superstitions of the Indians, and condemned, with intemperate vehemence, those ceremonies which have been held sacred in their earliest period, and to which therefore their descendants adhere with firmness co-equal with their lives. To oppose such deeply-rooted principles, by force, by threats, or by insult, can serve

* Matthew xviii. 3. † Matthew x. 40.

no

no other end, than a resolute perseverance in them, aided by all the energies of physical force. But, on the other hand, it is by the means of persuasion, instruction, and the mild example of apostolical wisdom and forbearance, that the desired result can be expected, of dissolving their popular errors, and bringing them over to the better knowledge of the word of God! This latter mode of treating the congregations of Eastern worship, which are more numerous than those of Europe, seems to be far more prudent, and likely to acquire influence, when it is considered that our Missionaries are sent to labour in many districts which our national force has not yet explored, and to treat with people whose sacred rites are to us unknown; from whence present information is very imperfect, and amongst whom any hopes of success are to be but lightly esteemed: and the construction which either they can put upon our motives, or we can place as the reason of their ceremonies, can as little explain them to mutual satisfaction, or become as little productive of permanent conviction.

The immense population as well as extent of Hindostan affords additional obstacles, against which the zeal of Christian Missions has also to contend: successive years have already elapsed, and immense tracts of country have been traversed by men of observation, without either meeting with one Missionary or hearing of their names: in all such parts, the servants of the Gospel must ever be mindful, that they are travelling in a strange land, that their work is to be done with a race nourished during all the ages of time in the prejudices of false knowledge, and in the errors of a jealous superstition; that Divine truth is a science of whose illustrations they have never heard; and that eternal redemption could never be derived from any one of the

rites

rites of their temples. The caution and circumspection which these tenets may inspire, will enable our Missionaries to correct the fatal mistakes of some of their predecessors, and to spread the name of their Divine Master with effectual and consistent zeal. "Arise, O God, and judge thou the Earth, for thou shalt take all heathen to thine inheritance*."

The following is a list of the present stations of this Society:

Serampore, about fifteen miles north of Calcutta, on the opposite side of the river, may be justly considered as the parent station. It was removed from Brudnabelly in 1799. This is the residence of the senior Missionaries, Carey, Marsham, and Ward, and their respective families. The Mission establishment here, comprising servants, workmen, &c. is very large. Sixteen presses are employed almost exclusively in preparing the holy Scriptures for circulation in the numerous dialects of the East. Upwards of 100 native schools have lately been established, containing about 8000 children, who receive daily instruction, and are thus prepared insensibly to despise and reject the idolatry of their fathers.

Barrackpore, a village on the opposite bank of the river from Serampore.—Here a chapel has been erected; preaching in English, and in the native languages, is regularly maintained by brethren from Serampore; and several, both Europeans and natives, have received the gospel.

Gundulpara, a village about eight miles from Serampore, is occupied by Tarachund, a zealous native preacher, who, with several others, was converted from heathenism by

* Psalms lxxxii. 8.

means

means of perusing the Scriptures. He formerly dwelt at Vasvariya.

Calcutta, the grand emporium of the East, commenced in 1801, is now occupied in a degree bearing some proportion to its immense population and relative importance. Here we have six brethren actively employed in Missionary labour. One of the number, Mr. Penny, superintends the Benevolent Institution; and, when disengaged from that employ, assists Mr. Yates, and Mr. Eustace Carey, in the direction of a seminary commenced with the express view of aiding the Missionary cause. Mr. Adam is at present studying the Bengalee and Sanscrit, to qualify himself for preaching or translating, as circumstances may require. A printing-office, the profits of which are thrown into the common fund, occupies the attention of Mr. Pearce; but this does not prevent him from engaging, frequently, in more direct and personal missionary labours. In order to promote, as extensively as possible, the instruction of the heathen, these brethren have lately formed a station at Doorgapore, a remote part of the city, in the very heart of the native population, where it is intended that the Missionaries shall reside in succession, and thus be brought immediately into contact with the objects of their attention. Besides this, they have erected several native places of worship, in different parts of the city, and are preparing to erect others. They propose establishing several native schools; have lately formed an Auxiliary Missionary Society; and, it is hoped, will prove very extensive and permanent blessings in this vast metropolis. They live in the strictest harmony with the Missionaries sent out by other Societies.

Dum-Dum, a military station, about twelve miles from Calcutta,

Calcutta, commenced in 1816, is supplied periodically by the brethren from that city; besides which, a native preacher, Ram-mohun, is resident, for the purpose of preaching to the natives, conversing with inquirers, &c. His labours have been blessed. He is supported by a pious officer in India.

Dinagepore, in the north of Bengal, commenced in 1804, has been for some years the seat of a Christian Church, principally composed of natives, under the care of Mr. Ignatius Fernandez, assisted by a native of the name of Nidhiram. The station was lately visited by Dr. Marshman, who found it in a prosperous condition, and by whom eight persons were baptized, during his stay, in the presence of nearly all the gentlemen in the settlement. The whole number of members now belonging to this church is about fifty; besides whom, there are nearly a hundred more who have forsaken idolatry, and are constantly receiving gospel instruction. It is added, that the conduct of those baptized has in a great measure removed the prejudices against the gospel which formerly existed in that neighbourhood.

The station formerly fixed at Goamalty, removed in 1818 to English Bazar, near Malda, is occupied by Kritshnoo, the first native Hindoo convert, who was baptized in 1800, and has been for twenty years a zealous preacher of the gospel. He has not laboured entirely without success, and is encouraged in his attempts by the countenance of an European of considerable influence, who holds an important situation at Malda.

Cutwa, commenced in 1804, is the centre of a large circle of itinerant labours, carried on by various native preachers, under the direction of Mr. Wm. Carey. The field of exertion is not only extensive, but promising; and considerable

considerable additions have recently been made to the church. Several members have however been removed by death, among whom was a valuable native assistant, of the name of Gour, who had been employed in preaching the gospel for several years with much acceptance. He was highly esteemed by all who knew him; his conduct adorned the gospel, and his end was peace.

Moorshedabad, once the capital of Bengal, commenced in 1816. Here a brick house has been erected for the residence of a Missionary. The field is very extensive, as the city is not only very large, but the vicinity exceedingly populous. Mr. Stephen Sutton, the Missionary at this station, has displayed much activity and prudence in his efforts to introduce the gospel, and his exertions have been crowned with much success. At his instance, the European residents have formed a School Society which promises to be of considerable advantage. In preaching to the Heathen, he is assisted by two natives, who afford him much satisfaction; and besides his daily labours of this kind, he regularly visits the station at Berhampore, where considerable additions have lately been made to the Church. Nearly fifty persons have been baptized by Mr. Sutton since he settled here, several of whom reside at Daudpore, a few miles distant from the city.

In the district of Jessore, a considerable church has existed for some years, composed almost entirely of converts from the heathen. Mr. Thomas, who presides over it, has lately removed from Chougacha to Saheb gunj, which is the principal town of the district, and was commenced in 1807. The inhabitants of a whole village in this district have expressed their desire to renounce idolatry and become Christians.

An

An attempt has lately been made to renew the station formerly existing at Dhacca, rather to the east of Jessore; and it appears very likely to succeed. It was revived in 1815. A friend to the gospel, who has resided there for some years past, has exerted himself greatly for the benefit of his heathen neighbours, by distributing portions of the Scriptures, &c. At his instance, two native preachers were sent thither, last year, who were received very cordially, and preach with acceptance. A Jew and his wife have lately been baptized in this city.

Still farther to the eastward is the station of Chittagong, commenced in 1812. This has been the scene of much successful labour, by means of Mr. De Bruyn; but the Society has had to mourn his premature death under circumstances peculiarly afflicting. This spot was visited by Mr. Ward, of Serampore, not long before he embarked for this country, who speaks with much pleasure of the native converts there, amounting to one hundred. Mr. Peacock, who was sent to conduct the schools at this station, died at Calcutta, and Mr. Johannes has been lately sent to supply his place.

At Patna, one of the largest cities in the province of Hindostan, Mr. Thompson laboured for some years: and though his success did not equal his desires, his exertions have not been in vain. During this period he was much employed in long journeys to Benares, Allahabad, Lucknow, and other places. Those visits have had the effect of enlarging our acquaintance with the state of these distant parts, and of discovering some friends to religion who were previously unknown, and also have afforded an opportunity of proclaiming the truths of the gospel, and distributing the Scriptures, &c., to multitudes in these large cities and

and on the way, who had never seen or heard of them before. Mr. Thompson is now stationed in the imperial city of Delhi, which station was commenced in 1817.

In the vicinity of Patna, Messrs. Moore and Rowe have been occupied very usefully for several years, in presiding over a considerable school, and carrying forward various departments of missionary labour. Several native preachers are employed under them, and they have set up a number of Schools. The place at which they reside is Diggah, near Patna, commenced in 1809; and as this is very near to the extensive cantonments at Dinapore, they have had many opportunities of intercousse with our countrymen in the army, among whom God has been pleased to own their labours in a very pleasing degree.

At Guyah, about two days journey from Patna, is a newly formed station, formerly occupied by Mr. Fowles, who resided there on his own estate. He has lately removed, leaving in his room a native preacher called Rughoo. This station commenced in 1815.

Our laborious and much esteemed brother Chamberlain, after a series of very active itinerant labours, settled about three years ago at Munghyr, a large city in which invalids from the British army are stationed, commenced in 1816. Amidst much interruption, arising from sickness, he has been enabled to prosecute his work with diligence, and not without success. Among other seals to his ministry is a Brahmin, named Hingham Misser, of whom he speaks in very pleasing terms. This man and Brindabun, who formerly resided at Diggah, are very active and faithful to their profession, and are constantly employed in communicating religious information to their countrymen. Mr. Chamberlain has made considerable progress in translating the

the Scriptures into the Hinduwee and Brij Basha, two principal dialects in that part of India.

Allahabad, an ancient city, situated at the junction of the river Jumna with the Ganges, commenced in 1814, and occupied by Mr. Mackintosh, whose prospects of usefulness there are highly encouraging. He has baptized several natives.

Although Cawnpore has not generally been enumerated among our stations, although commenced in 1817, it ought not to be concealed that the word of salvation has of late been signally blessed among various regiments who have been in quarters there. In the course of about ten months, such an awakening followed the means which were used by a few pious men in the 66th regiment, as that churches were formed in two other regiments, each comprising between thirty and forty members. A native preacher named Nriput-Sing has been stationed here.

Benares, commenced in 1816, has lately been occupied by Mr. William Smith, who, by his intimate acquaintance with the Hindoosthanee, as well as by his fervent piety, seems particularly fitted for the work among the heathen. Great attention has been excited to his message, many gospels and scripture tracts have been distributed, and several of the heathen given to him as the seals of his ministry.

In the province of Orissa, the gospel was preached for several years by Mr. John Peter, who resided at Balasore, but on account of ill health has of late removed to Calcutta, where he holds meetings at the houses of the members of the church; and preaches both in the chapel and in the native meeting-houses lately erected.

Midnapore, on the borders of Orissa, and the great thoroughfare for pilgrims proceeding to the temple of Ju-

gunnath in that province, commenced in 1817, is now occupied by Mr. Da Cruz, a member of the church of Calcutta. The inhabitants of a village in this neighbourhood, who had been proselyted by a Roman Catholic Priest, have petitioned the brethren at Serampore for a place of worship and a preacher.

Nagpore has of late been in a very unsettled condition, in consequence of the hostile operations which have been going on in that quarter. It is probable, however, now that tranquillity has been restored, there will be a fairer field open for missionary labour than before.

The care of the mission to the Burman Empire has now devolved on our American brethren. Mr. Judson has laboured there with great diligence to acquire the language, and has translated the gospel of St. Matthew into it. He was joined by three other missionaries two or three years since; but one of them, Mr. E. W. Wheelock, has lately been removed by death. Two or three natives have been baptized, and the missionaries have been summoned to give an account of themselves and their doctrine before the Emperor. The event is uncertain; but if they should, as there is some reason to fear, be under the necessity of quitting Rangoon, they will probably proceed to Chittagong, where their acquaintance with the Burman language will enable them to resume their labours without delay.

Through the instrumentality of several pious men belonging to the army, the gospel has been carried to the Isle of France, and to Penang, or Prince of Wales's Island. There is reason, however, to apprehend, that little has yet been done towards diffusing the sacred light in those islands.

Asiatic Islands.—At Columbo, in the island of Ceylon,

lon, commenced in 1812, Mr. James Chater has been stationed for several years; and has exerted himself much in various ways, to further the cause of religion there. Besides rendering material assistance in the translation of the Holy Scriptures, Mr. Chater has established several schools, and maintains preaching in three different languages—Cingalese, Portuguese, and English. A new station was formed at Hangwell in 1819, which is occupied by Mr. Hendrick Siers, who has for some years been a very active assistant to Mr. Chater, and recent accounts mention that a small church has been constituted there, of which Mr. Siers is the pastor. This Society comprises two Cingalese young men, who have given evidence of hopeful piety.

In Java we have two stations. Mr. William Robinson has for several years been fixed at Batavia, which commenced in 1813; and though many circumstances have transpired to impede his progress, he has not laboured without encouragement there. Among others, he has lately baptized a Chinese, called Thean, who he hopes may be useful to his countrymen. At Samarang, on the north-eastern side of the island, which commenced in 1816, resides Mr. Gottlob Bruckner, who is employed with great assiduity in the service of the gospel, and has carried forward the Translation of the New Testament as far as the Epistle to the Colossians.

Mr. Jabez Carey, the third son of the Doctor, was settled for several years at Amboyna, and exerted himself much, under the patronage of Government, in the superintendence of schools in that island and its dependencies. Since the restoration of the island to the Dutch government, his situation being precarious, he has judged it expedient to return to Bengal. Since his return, he has pro-

ceeded to the newly-acquired province of Rajpoothana, with the view of establishing schools there.

A favourable opening having presented itself in 1819, for the establishment of a missionary in Sumatra, Mr. Nathaniel Ward (nephew to Mr. Ward of Serampore) has proceeded thither with a printing press; two other missionaries, Messrs. Charles Evans and Richard Burton, have since sailed from this country to join him at Fort Marlborough. And another at Tappanooli or Natal—To this station among the cannibals of the Batta country, Mr. Burton was expecting to proceed in October last.

Besides these stations in the Eastern world, the Society have lately made some efforts on behalf of the numerous and long-neglected race of Africans in the West Indies. Two stations have been occupied in the island of Jamaica, at Kingston, which commenced in 1814, and at Spanish Town, which commenced in 1819; and though the climate has proved very unfavourable to the healths and lives of our missionaries, the prospects of success are very encouraging. Mr. James Coultart is stationed in the city of Kingston, where he presides over a church of more than a thousand communicants, numbers of whom have been converted by his ministry: and Mr. Thomas Godden is settled at Spanish Town, which presents an extensive sphere of exertion among the Negro population. A fire consumed the Mission house, and Mr. G. narrowly escaped—New premises have since been purchased, and the prospects are promising."

Truly may we review this Report, and sing with the last prophet, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among

among the heathen, saith the Lord of Hosts." Mal. i. 11. It is hoped that a missionary will shortly be sent to Manchinel in Jamaica. The poor people are very desirous of it, and have already begun to raise a fund for a chapel.

Six students are preparing for missionary labours, three at Bristol, under the tuition of Rev. Dr. Ryland, Senior Secretary to this Society—two at Chipping Norton, with Rev. William Gray—and one at Bradford, under Rev. Dr. Steadman. In all the missionary anniversaries held in 1821, the contributions were unusually large—but none of those societies are so much straitened in their finances as this.

The senior Missionaries of this Society, Messrs. Carey, Marshman, and Ward, have been employed for many years past in translating the Holy Scriptures into 36 of the Oriental languages; and translations are also in progress by Missionaries from this Society on the islands of Ceylon and Java.

In the great majority of the native schools which have been established in India and Ceylon, by the Baptist Society, the pupils are not merely taught to read and write, but they acquire also, by writing from dictation, the elements of useful knowledge in Arithmetic, Grammar, Astronomy, Geography, Natural Philosophy, History, Chronology, &c. at an annual expense of 7*s.* 6*d.* for each child.

By the second Annual Report of these schools, it appears that there is a very considerable balance due to the Treasurer.

		SCHOOLS.	CHILDREN.
At Calcutta.	Benevolent Institution	1	220
	Other schools	2	50
Serampore, and its neighbourhood ...		92	7188

Cutwa

	SCHOOLS.	CHILDREN.
Cutwa	11	854
Moorshadabad	3	200
Dacca	7	507
Dinagepour	1	50
Digah, and its neighbourhood	3	100
Chittagong	1	30
In Ceylon	3	150
	124	9,349

This Society is conducted by a Committee, Treasurer, and Secretary. The Committee thankfully acknowledge the liberal assistance which has been afforded the Society by British Christians of all denominations, including many distinguished individuals both in Church and State. At the same time they would gratefully celebrate the divine goodness, by which their brethren at Serampore have been inclined and enabled, since the year 1799, to devote upwards of 50,000*l.*, acquired by themselves, to this sacred cause. Encouraged by the success which has been granted them, the Committee earnestly solicit the continued patronage of the friends of the gospel, without which the Missions cannot even be maintained in their present state. Subscriptions and donations for the Mission generally, or for the translations or schools separately, will be very thankfully received by the Treasurer, Thomas King, Esq. Birmingham; the Secretaries, Rev. John Ryland, D. D. Bristol; and the Rev. John Dyer, Battersea, and 9, Wardrobe Place, Doctors Commons; or by William Burls, Esq. 56, Lothbury, London; Rev. Christopher Anderson, or Charles Stuart, M. D. Edinburgh; and Rev. John West, Dublin.

Friends

Friends desirous of forming Auxiliary Societies or Associations in aid of the Society, are requested to address the Rev. John Dyer, who will furnish them with the requisite papers, &c. Persons collecting to the amount of sixpence a week or upwards are entitled to a copy of the Missionary Herald, which is published monthly, containing much Missionary intelligence *.

8. THE LONDON ASSOCIATION,

IN AID OF THE MISSIONS OF THE UNITED BRETHREN, *commonly called* MORAVIANS.

formed Dec. 1817.

In the history of this Church, it appears by Appendix A. to the second Report, that the ancestors of the Moravian brethren had been a church of martyrs for many ages before the Reformation, originally descended from the Scla-

* Having noticed the London Missionary Society of 1795, now called the Missionary Society, and that of 1799, for missions to Africa and the East, in my former work of *Pietas Londinensis*, p. 949, 950, they are necessarily omitted in this compilation.

vonian branch of the Greek Church. They never implicitly submitted to the authority of the Pope, though their Princes from the year 967 adhered to the Roman Communion; but they resolutely retained their Bible in their hands, and performed their Christian service according to the ritual of their fathers, and in their mother tongue. When Luther, Melancthon, Bucer and Calvin, at length arose, to each of these illustrious men the brethren submitted their doctrinal tenets, their church discipline, and the records of their affairs; and from each in return they received assurances of cordial approbation and the kindest encouragement. Nevertheless, the death of Luther, and the expulsion of these Bohemian brethren from their country in the year 1547, gave a new turn to their religious connections; and great numbers of them, more especially of those who retired into Poland, embraced the religious sentiments and discipline of the Reformed. They afterwards, upon differences with the Lutherans, by degrees, entered one and all into the communion of the Swiss Church; but in the following century all remains of dissention were removed in the Synods held at Astrog, in 1620 and 1627, and the two Congregations were formed into one, under the title of the Church of the United Brethren. In this coalition, the reconciled parties shewed to each other reciprocal marks of toleration and indulgence; for the external form of the Church was modelled after the discipline of the Bohemian Brethren, and the Articles of Faith were taken from the Creed of the Calvinists *.

At the close of the 17th century they suffered great persecution and were dispersed; and their Bishop, Amos Comeneus, bequeathed them, as a legacy, to the protection of the

* 3 Mosheim, 16 cent. c. 2, s. 24.

Church

Church of England. Sixty years afterwards they were raised by a persecution, intended to crush their last remnant in Moravia. Some families of about 600 persons, flying from thence, found refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village, Herrnhut, which is now their principal settlement. They first appeared in Egland about the middle of the last century, when they laid their case before Parliament. Their doctrines, discipline, character and history, were scrupulously examined in Committees of both Houses, and two bills, exempting them from taking oaths and bearing arms, were carried with the unanimous consent of the Bishops; indeed, all opposition was abandoned after the final examination of their claims, and they were fully acknowledged by the British Legislature to be "An ancient Protestant and Episcopal Church*."

The only motive of the Brethren in sending Missionaries to distant nations was, and remains, an ardent desire to promote the salvation of their fellow-men, by making known to them the Gospel—they considered the command, "Go into all the world and preach the Gospel to every creature," as given to the followers of Jesus Christ, in all ages; they were filled with confident hopes, that if they also went forth in obedience to his word, their labour would not be in vain; they were not disheartened by the smallness of their means and abilities; they went forth in the strength of their God, who also wrought wonders in their behalf.

* Journals of Commons, v. 25—20 Geo. II. c. 44; 22 G. III. c. 30, passed 1747-8. Archbishop Potter's Congratulatory Letter to Rev. Count Lewis, one of their Bishops, on his consecration. Preface to Crantz's History of the Brethren.

 Hitherto

Hitherto no mission has been undertaken by the Brethren, but at the particular invitation and with a prospect of being protected in a permanent establishment by a Christian Government.

When their members feel disposed to this service, they communicate their views to a Committee; and if on due inquiry no objection appears, they are considered as candidates for the missionary service in general; but if they have mentioned any predilection for any particular branch of it, due attention is paid to their wishes. As to qualifications, much erudition is not required; to be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensably necessary; but experience has proved, that a good understanding, joined to a friendly disposition, and above all, a heart filled with the love of God, are the best and most essential qualifications.

The Rev. C. J. Latrobe, in his account of these missions, in 1819, affords an interesting view of their labours, to which I am glad to refer:—the most flourishing at that time were those of Greenland, Labrador, Antigua, St. Kitts, the Danish West India Islands, Surinam, and the Cape of Good Hope. In Jamaica, the progress was slow and the prospect disheartening; but the most considerable planters being convinced of their utility, generously undertook to provide for the support more Missionaries, and measures were adopted accordingly, which have since succeeded. In other places they have met with discouragement, and the wars of the Beys in Upper Egypt have made their residence there no longer adviseable.

The general Synods of the Brethren's Church, which are attended by representatives from all the congregations in connection,

connection, appoint a select number of Bishops and Elders, called the Elders' Conference of the Unity, to superintend the concerns of the whole Unity of the Brethren, till the next General Synod, which in times of peace meets usually every seven or eight years. This conference is divided into three departments or committees, to one of which the special care of the Missionaries is committed. All Missionaries keep up a constant correspondence with this department, and also transmit to them copies of their diaries and journals. A Secretary is appointed to make extracts from them, of which manuscript copies are sent, and read to all the congregations and missions. By this method, a spirit of brotherly love and sympathy, and near interest in the concerns of every mission, is preserved throughout the whole church, and constant prayer and supplication are offered to the Lord for the prosperity of his kingdom, and the spread of the gospel. The Committee prepare the proposals, but no resolutions are formed without the concurrence of the whole Elders' conference of the Unity. In each settlement one brother is appointed to have the chief care of the mission, though he never acts without consulting his fellow labourers, for which purpose he holds a conference with them once or twice in a week. A small vessel is employed under their superintendence, to keep up an annual intercourse with their Missionaries on the coast of Labrador, which has continued uninterruptedly during fifty years, and no disaster has befallen the vessel. She returns freighted with skins, bone, and oil, the sale of which, of late years, has nearly covered the expenses of the voyage; and the Committee take the care of assisting other Missions as much as lies in their power, especially those in the British dominions.

The internal and external regulations of the Society are stated by Mr. Latrobe, from whose address they shall be extracted.

"The internal regulations of the Missionary Settlements of the United Brethren are the same in every country. The Gospel is preached to all heathen to whom the Missionaries can gain access, and every one invited to be reconciled to God, through the atonement made by Jesus Christ. Besides the public testimony of the Gospel, the Missionaries are diligently employed in visiting and conversing with the heathen in their dwellings. If any are awakened to a sense of their spiritual depravity, and of their want of a Saviour, and come to the Missionaries for further instruction, giving in their names, they are called New People, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the Christian Church by holy baptism, they are considered as Candidates for Baptism, and after previous instruction, and a convenient time of probation, baptized. If they then prove by their walk and conversation that they have not received the grace of God in vain, and desire to be admitted to the Holy Communion, they are first permitted to be once present, as spectators, and then considered as Candidates for the Communion. After some time, they are confirmed and admitted as Communicants. Each of these divisions have separate meetings, in which they are exhorted to make their calling and election sure, and instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation: with the children, the single men, the single women, the married people, the widowers, and widows, in which the admonitions

nitions and precepts given in the Holy Scriptures for each state of life are inculcated. Each of the baptized and communicants come at stated seasons to converse privately with the Missionaries, the men with the Missionary, and the women with his wife, by which a more perfect knowledge of the congregation is gained, and an opportunity given to the individuals to receive special advice.

"As the Brethren lay a great stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the Missionaries to do their duty in any manner satisfactory to themselves, unless, in large Missions, Assistants were found among the converts, whose exemplary walk and good understanding have made them respected by the whole congregation. These are chosen from among both sexes, and have particular districts assigned them, in which they visit the people, in their houses or huts, attend to the sick and infirm, &c. watch over order, endeavour to remove dissentions, and promote harmony among the flock. These Assistants meet the Missionaries in conference at stated times, at least once a month, and make reports concerning the state of the congregation. The Missionaries are thereby enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. In some Missions, the Assistants are also employed occasionally to address the congregation on a week-day, but not to preach in public, and God has laid a special blessing upon their simple testimony. Other persons of good character and exemplary conversation, are used as Servants in the chapel, and meet also in conference, to consult on subjects belonging to outward order in the congregation. At stated times, in some Missions, a council

cil is held with a number of the most respectable inhabitants chosen by the congregation, in which all things relating to the welfare of the settlement come under consideration.

"As to external regulations, they cannot in all places be exactly uniform. Among free heathen, Settlements, like those of the Brethren in Europe, are more easily made, but among slaves, this is not practicable. Yet every thing that tends to promote good order, and prevent harm, is every where inculcated, and the discipline of the Church uniformly administered. A free man, or a slave, who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's Supper, or the meetings of baptized, or even, in certain cases, from all fellowship with the congregation; for no situation or prevalency of custom can sanction a pretext for any kind of disobedience to the rule of Christ. Such are not re-admitted until they have given satisfactory proofs of true repentance. Schools are established in all the Brethren's settlements among free heathen, as in Greenland, Labrador, among the Indians in North America, and among the Hottentots. Though in the West India Islands this is not generally practicable, the children being not under the immediate controul of the parents, yet, by permission of some planters, attention has been paid to their instruction in reading. For the use of the schools, spelling-books and a catechism, or summary of Christian Doctrine, are printed in the Greenland, Esquimaux, Delaware, Aruwack, and Creol languages; hymn-books in the Creol, Greenland, Esquimaux, and Delaware languages; and, by the liberality of the British and Foreign Bible Society, the four Gospels, the Acts of the Apostles, and the Epistles, were printed for the use of

of the Brethren's Missions in Labrador; a harmony of the Four Evangelists, in use in the Brethren's Church, is also printed in the Greenland and Esquimaux languages; and other parts of the Scriptures, translated into different heathen tongues, but yet only in MSS., are in constant use. In all the Brethren's settlements, the congregations meet daily, either in the morning or evening, for social worship; and on Sundays, the Missionaries are employed from break of day till dark, in preaching, meeting the different divisions of the congregations, and attending to their own people, or to heathen visitors under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week-days; as visiting the sick, or such who cannot attend them on Sundays, employs a great part of their time.

"The Missionaries receive no stated salaries, but a list of necessaries is sent from each place only to the Brethren appointed to care for the Missions, and after revision and approbation, the articles wanted are procured and sent. For the children and widows, and for resting Missionaries, provision is made, in the best way the Committee are enabled to fulfill this obligation."

The preceding extract shews what caution is applied in admitting the heathen to baptism and the holy communion, and that there is no part of the doctrine of our Saviour and his Apostles, which the Missionaries do not gradually endeavour to inculcate into the minds and hearts of their people, both before and after baptism, and through the mercy and power of God, the most blessed effects have attended their labours, and have been made conspicuous in the lives and conversations of most of their converts.

A further account was published in detail by the Secretaries,

taries, in the Christian Guardian for February 1819, page 74: and the interesting correspondence of Rev. C. J. Latrobe, and Rev. H. Allbeck, and J. H. Schmidt, with a concluding appeal to the public, are also preserved in the Number for July 1819, page 276, and attested by the Secretaries, Messrs. Butt and Clayton.

The Society in the particulars No. 6, of their Transactions, dated in March 1821, introduce the Report and Correspondence, by stating that in their 32 Stations, there are upwards of 31,000 in this congregation, viz. "THE LONDON ASSOCIATION," formed in aid of the Missions, to make known their situation and progress, and assist them with funds, since their expenditure at present exceeds their income, at the rate of 2,400*l.* per annum.—The intelligence is communicated from the Mission among the Cherokee Indians in North America: from Greenland, from Antigua—St. John's and St. Kitt's—all which are too extensive to find a place within the limits of this work, but may be readily procured of the Secretaries. I therefore proceed to the last Report published this year, and dated in December 1820. The piety and good sense with which these papers are composed, must ever secure for them due respect, and render their cause deserving of regard, even by those who may differ from them in religious sentiments. Their difficulties are thus feelingly described: Their lot is still the same; with means apparently little adequate to the great design, still less to its amazing execution, "hoping without hope, casting themselves simply on the promise of God, labouring, triumphing, suffering, expiring in His Cause! they pursue their way of toil and pain;—their little tent wanders to and fro in the wilderness,

ness, but God in His providence is perpetually lengthening its cords and strengthening its stakes."

"The settlement on the Witte Rivier which had been destroyed, was re-established under the most flattering prospects: peace again visited the southern shores of Africa; their savage neighbours having received a timely chastisement, are now placed at a greater distance from the Brethren, by the formation of a new and extended boundary to the colony: and in October 1819, the Hottentot Congregation, after being preserved in a wonderful manner amidst the circumstances of novelty and temptation into which they had been suddenly thrown by the calamity alluded to, were safely restored to their former place of abode: they found it indeed grievously desolated by the hand of the Barbarian, but it has since resumed some portion of its comfort and fertility.

In the Island of Antigua, the Missionaries have more than 12,000 Negroes under their care; the Legislature of the Island has on two distinct occasions proposed to them the formation of a fourth and fifth settlement, and have offered them lands, and some pecuniary assistance in each case, to enable them to accomplish the object: they have availed themselves of this opportunity of proclaiming the word of life to many hundred poor Africans, now living in darkness.

On the occasion of the visit of their new vessel to their Settlement on the Coast of Labrador, this year, the Jubilee of the safe arrival of the ship and of the bread that perisheth not, provided for them by their Heavenly Father, was celebrated and piously improved, by every demonstration of joy and gratitude.

In

In stating the account of receipts and payments, there appears to be a deficiency of 1,342*l.* yet unliquidated! Still at every solemn festival, many are added to the Church of such as shall be saved. The periodical accounts of these Missions render it superfluous for me to enter into the particular details, and the general sketch of the history of this Church and Missions appears well suited to introduce to a religious public a subject too little known. The contributions of Auxiliary and other Associations of generous friends, have enabled the Brethren to strengthen their encouragements towards liquidating their debt, and proceeding in their efforts; these are mose especially necessary, as their expenses have been unavoidably increased by the circulation of information, which is one of its chief objects, by the enlarged sphere of exertion, and by the expenditure required to render available the kindness of friends, who have opened their places of worship in the country for these purposes.

Many of these Missionaries have been established for nearly a century, and have been persevered in with patience, humility, and constant privation, and even loss of life. A very few villages scattered over large continents, have from the commencement of these Missions, furnished a sufficient number of Missionaries, fitted above all others for the work they undertake; and still furnish 160 of such devoted labourers. More than 30,000 once heathen, are now worshiping God, besides thousands who have departed this life in the faith of Christ. The greater part of the Missionaries are established in countries under British dominion, and the benefits derived from them are chiefly dispensed among our own pagan fellow-subjects, whereby a twofold

a twofold claim upon British benevolence is produced, which is strengthened by the consideration, that owing to peculiar circumstances in the British Colonies, the Brethren are precluded from the establishment and maintenance of the manufactories, which in other colonies, more than cover the expense of their Missions: a circumstance which augments the existing deficiency, and the necessity of applications to the public. The thirty-two Stations are supported at the annual expense of 9,000*l.*; the Missionaries supply the requisite funds for several of the stations by the labour of their own hands, and are besides content with the most scanty support possible: and the Brethren at home, though generally poor, and much reduced by the late war, contribute a large and increasing sum, of from 1,200 to 1,300*l.* to the funds: notwithstanding all which, the receipts were insufficient in 1819, by 2,400*l.* Will it ever be said, distinguished as are the British Isles for zeal in behalf of Missions, at a time too when that zeal is quickened and strengthened by the rapid succession of portentous events, which are gradually developing the vast designs of the Almighty, and betokening the approach of the great day of the Lord, that they have suffered such Missions as these to languish, nay, perhaps to be abandoned, and the aged Missionaries' widows and orphans to be left destitute, for want of a small portion of the wealth richly bestowed upon their country! "They rather rely with confidence on Him who hath begun this good work, and in whose hands are the hearts of all, assured that He will carry it on, and dispose His people, not only to perpetuate the labours of their faithful Brethren, but to supply the means of extending them far and wide."

The

The new Settlement at the Witte Rivier, near the Cape of Good Hope, was commenced in the early part of 1818, and had made rapid advances, so that in the course of twelve months 145 Hottentots had assembled there, and the wilderness had become a garden. But on the breaking out of the Caffre war, in the beginning of 1820, the pleasing prospect was speedily reversed; the Missionaries were placed in the greatest danger; they sustained three distinct attacks; 600 head of cattle were stolen; and they were reduced, together with their faithful Hottentots, to the last bag of meal. On the 14th of April, nine Christian Hottentots were cruelly mutilated and murdered, all leaving families of small children, and four of them pregnant widows. The Congregation was reduced to the greatest distress, and all they had left behind was destroyed, either by the Caffres or the wild elephants. The firm patience and cheerful fortitude of the Missionaries under the severity of this trial of their faith, will be best understood by a reference to the appendix B of the second Report: the result has been a contribution in money and useful articles, while the separate fund remained for this settlement.

Among the calls upon the fund, the first article of most importance, was the building a new ship of peculiar strength, for the navigation of the icy seas on the coast of Labrador, at the expense of about 3,000*l.*: second, the damages sustained in many of the West India stations by the severe hurricane of the same year; and third, the loss of several married Missionaries in 1819, whose families create an additional burden on the funds.

The total received by this association during the year 1819 was 1287*l.*, including 69*l.* for the Witte Rivier Mission;

Mission; the expenses amounted to 124*l.*, leaving a balance of 1,162*l.* in the hands of the managers of the Brethren's Mission.

By the last annual account, it appears that the receipts amounted to 6,688*l.*; that the expenses of the ten stations amounted to 6,325*l.*; the pensions to widows and children of deceased missionaries to 1,923*l.*; contributions to resting Missionaries yet employed in Europe to 133*l.*; annuities and interest to 381*l.*; and incidental expenses to 300*l.* and upwards; so that the payments of 1819 exceeded the receipts by 2,398*l.*, and the actual deficiency of the whole account to 1,342*l.* The expense of Missionaries on the Continent, in their way to or from Labrador, and the cost of supplies by the shipping and the productions of articles for sale, are not included in that account.

This excess of their usual expenses arose from the erection of buildings and forming new settlements in the English West India Islands. The internal state of their Missionary establishments, in general, is in most places in prosperity; and their preaching of the Gospel to the heathen has no where been unproductive of fruit—nor have there been wanting amongst them, both Brethren and Sisters, willing to devote themselves to this service, possessed of the needful qualifications, ready to meet all the privations and hardships which may become their portion, and who think themselves highly favoured to labour in this vineyard, as a pleasing sacrifice due to him who has loved us and given himself for us, enduring the Cross, despising the shame for our sake, and who shall see the travail of his soul from among the heathens also and be satisfied; and they trust to obtain yet more decided and glorious evidence, that according to his precious promises, a beginning is made in

our

our day, to gather in the fullness of the Gentiles as his reward *.

Amongst the list of benefactions and auxiliary contributions of money, there is a no less useful and humane specification of gifts of clothing, by several ladies and gentlemen of no inconsiderable value, for the White River Congregation.

The Annual Account of the London Association presents a liberal testimony from individuals and congregations, amounting to 725*l.*—and of contributions for the separate fund for relief of distressed Hottentots, amounting to 122*l.* 14*s.*—The expenditure for the furtherance of the Gospel among the heathen, amounts to 1095*l.*—and the incidents to 122*l.*—Thus closes the information which has been gathered from the publications of this Society—their measures are entitled to full credit by all who look with Christian love upon the interests of their benighted fellow-creatures, and duly consider the unobtrusive manner of their conducting the great work in which they are engaged.

All persons subscribing annually One Guinea, or collecting Sixpence per week, are Members of this Association.—Benefactors of Ten Guineas and upwards, and Ministers making congregational collections to the amount of Twenty Guineas, and Executors paying bequests of 50*l.*, are Life Members.—The Committee consists of all Ministers who are members, and of 20 Laymen—chosen annually in October, who meet on the 2nd Friday in each alternate month, or more frequently if they find it necessary—three of whom are a quorum. And the whole funds received, after deducting incidental expences, are remitted to the

* Letter from the Synodal Committee.

Conductors

Conductors of the Missions of the Church of the United Brethren, commonly called Moravians.

John Willing Warren, Esq. No. 4, Powis Place, is President.

John George Lockett, Esq. 1, Upper Conway Street, Fitzroy Square, Treasurer.

Rev. John Bull, A. B. and Rev. John Clayton, Jun. Shore Place, Hackney, Joint Secretaries.

Mr. H. C. Christian, 10, Strand, Assistant Secretary, by whom the periodical Accounts of these Missions are supplied, gratis, to each Member.

The following is a correct Statement of the Stations at this time: —

Countries.	When commenced.	No. of Settlements.	No. of Missionaries.
Among the Negro Slaves.			
Danish West India Islands—			
St. Thomas	1732	2	36
St. Croix		3	
St. Jan		2	
British West India Islands—			
Jamaica	1754	3	6
Antigua	1756	3	16
	1817	1	
	1820	1	
Barbadoes	1765	1	2
St. Kitt's	1775	1	6
	1820	1	
South America	1738	2	12
Among the Hottentots.			
South Africa—			
Near the Cape of Good Hope	1736 renewed 1792	2	27
	1818	1	

Among

Among the Native Indians.					
North America	1734	..	2	..	7
Ditto—Coast of Labrador ..	1764	..	3	..	29
Among the Greenlanders.					
Greenland	1733	..	3	..	17
Among the Calmuc Tartars.					
Russian Asia	1765	..	1	..	3
Total			32		161

A separate fund has been opened for the assistance of the Witte Rivier Settlement, for which contributions are earnestly requested, in money, or in clothing, or materials for the same, which may be sent to Mr. H. C. Christian, No. 10. Strand.

9. THE CONTINENTAL SOCIETY,

INSTITUTED A. D. 1818.

THIS Society was instituted in the year 1818. Previously to that period, some pious and benevolent individuals, in travelling over several parts of the Continent, observed with heart-felt sorrow, the darkness and superstition in which the inhabitants of those countries are involved, and were deeply impressed with the necessity of making some attempt towards their illumination, and for emancipating them

them from the bondage of error, and the slavery of sin. As it appeared to them, that this object could be effectually obtained only by employing *native preachers*, of known piety and established character, to travel through their respective countries, and make known the gospel of Christ, both by preaching and distributing the Holy Scriptures, they met together in Paris, in May 1818, and, uniting their subscriptions, sent out one minister, who happened at that time to be at liberty, with whom they were well acquainted, and of whose qualifications they had the highest opinion.

On their return to England, they endeavoured to draw the attention of the friends of religion to this object. In the month of September, of the same year, the Society assumed a more regular form; its proper officers were appointed; it received the accession of some considerable donations, and more widely extended its operations. Since that period it has gone on prosperously, continually augmenting the number of its agents to the utmost ability of its funds; so that now FIFTEEN persons are wholly, or in part, assisted by it: their labours have moreover been much blessed, to the conversion of many.

The sole object of this institution, is to assist native preachers in disseminating the Gospel, and in distributing the Scriptures. In conformity with this principle, the Committee have associated with them Ministers of the French and Genevan Reformed Churches, Catholic priests, converted to the truth, who have embraced Protestanism, besides those of other denominations, who cordially love the Gospel and walk according to its dictates. The great aim of the Society, and what is indispensably required of its agents, is, not to advance the interest, or to propagate the tenets, of

any particular Sect, but to preach "Jesus Christ and him crucified."

The Society is limited only by the boundaries of the Continent of Europe. Such facilities also are afforded them for the occupation of this land of promise, as were never presented before; and the agents, whom the Society wishes to engage, are peculiarly suited for the prosecution of this work.

Besides those already enlisted, many young native preachers of decidedly Evangelical views, solid judgment, and considerable talents, who have been much persecuted for their attachment to the truth, and for their opposition to the infidelity and superstition which every where abound, are ready to go forth; but the exertions of this Society are limited for want of the means.

The conductors of this Society feel that they have to struggle with difficulties which are unknown to similar Societies, and to act under disadvantages not experienced by other institutions; for it directs its attention to Christian countries so called, undertakes the arduous task of contending against existing prejudices, and of exposing the corruptions of Christianity; so that an unbroken silence on the part of the Committee, respecting the names of persons and places in all their publications, has been conceived by them to be absolutely necessary to the carrying on of their plans—and that any other line of conduct would subject their agents to considerable danger, and all their projects to defeat. The agents do not exercise their ministry so much in great cities, as in smaller towns and their contiguous villages. Hence considerable efforts have been made to promulgate the truth in some places about Valenciennes, Rouen, Piedmont, Paris, Strasburgh, Geneva, Basle, and the Netherlands. With persons situated near these parts, regular

regular correspondence and constant communications are held, and the accounts received are highly encouraging: the distribution of the Scriptures through the various departments of France, has arrested the attention of the Catholic and the Protestant population, notwithstanding obstacles too obvious to be mentioned.

Their 14 Missionaries are all of them ordained Ministers; they have contended for the truth, and have practised that self-denial which becomes the disinterested Missionary, and have preached the Gospel with simplicity. The hire of rooms and other suitable places for Congregations, has been effected in the Netherlands, by means of one agent.

The jealousy existing against the English Church, and the Protestant French version of the New Testament, has often rendered abortive the plans and designs of British agents. The natives, however, who are connected with the Continental Society, discharge their duties in a quiet and individual capacity, and also in circulating exclusively the French authorized Catholic version of the New Testament, by De Sacy, have been enabled to make very large distributions of copies of that book, which have been cordially received and diligently perused. The liberality of several friends has greatly facilitated this part of the Society's views: and the accession of new and opulent patrons has since advanced the state of its funds.

The prospects of success are founded upon the constitution of the Society, which has been formed upon the most liberal principles, embracing the co-operation of Christians of all denominations, and the labours of native Evangelical Ministers of every communion. An Auxiliary Society has been opened at Frankfort, and at Berne. The Society

is already in connection with Russia, the Netherlands, France, Switzerland, Germany, Italy, and Spain.

Where Christ was once named, but is now forgotten; where fields were once cultivated, but now lie fallow; there are Missionary labourers striving to recover the people to "the faith once delivered to the Saints;" to remove the shadow, that they may restore the substance; and to strengthen the things which remain, that are ready to die, that in the end their works may be found perfect before God.

I must content myself with a bare reference to the Appendix of these Reports, for the addresses and correspondences which have been laid before the public. The receipts of donations and subscriptions in the first two years amounted to 1131*l.*, and the expenditure in remittances to the agents and individual expenses at home, to about 1000*l.*, leaving a balance of 128*l.*

The Committee are aware that the concealing of the names of the persons employed by the Society, and of their labours, very much retards its progress in the public estimation. The attention, however, of those who take exception on this account, is particularly directed to the following paragraph in page 45 of the Extracts, No. 4 of the Correspondence. There it will be found, that one of the valuable labourers in connection with the Society, who resides in a part which has free and constant intercourse with England, and the sphere of whose individual labours is immense, observes, "I have related things as they are, trusting to your prudence, and the watchful care of Divine Providence, to guide you in the use you may make of my recital. I ought, however, to repeat to you, what you already know, that it is dangerous for these details to be repeated

repeated on the Continent; it would be sufficient to shut many doors against us, and confirm in the minds of many, what is already but too much spread, that these Missions have a secret end in view, which it is necessary to mistrust. They have, besides, many enemies among the English who reside on the Continent, who will not fail to throw every possible impediment in the way, and to slander them. If then you publish part of these details, I beg you will avoid, as much as possible, inserting any thing which might raise the suspicion of Government, or of the Clergy, and rather bring forward what may justify our way of acting, as well in the eyes of weak Christians, as in those of the more orthodox."

"After this expostulation, how could the giving of that publicity, which many require, be justified, and which the Committee do violence to their feelings in withholding? In order, however, to meet the difficulty, the Committee beg to state, that any friends desirous of being acquainted with the names and places which are left blank in the Extracts, may be put into possession of them by applying to the Secretary."

Three more Evangelical labourers were taken into this service in 1820, and five Auxiliary Societies were established at Geneva, Neufchatel, Loele Colman, and Montier Grand Val.—The great object of the Society is the salvation of sinners, by the preaching of Jesus Christ and him crucified, the love of God our Father, the redemption of God our Saviour, and the teaching and sanctifying of the Lord the Spirit, forming the basis, according to their view, on which all the essential doctrines of the Gospel are built. The circumstance of its members being composed of those whose sentiments accord with the

doctrines contained in the Assembly's Catechism, must afford a sufficient pledge to the public, that its object is one and the same with every religious institution that is formed for the propagating of Divine truth, and for the extension of Christ's kingdom. Another weighty consideration is, that its objects are carried into effect at a very inconsiderable expense. No part of the Society's funds is expended in preparing labourers for their work. It takes up those only who are already prepared, and recommended by known characters of solid excellence, as well qualified for the work: and in no case yet has the Society been disappointed in the character of its agents. For the annual sum of about 300*l.* fifteen preachers are declaring the truth in more than Seventy stations. The people are gladly hearing the Word, and it is hoped many are saved.*"

The Funds of this Society are in a very low state, and its income altogether inadequate to its design; but if Societies are liberally supported which are formed for the dispersion of the Scriptures through the world, and for Evangelising the heathen nations, 100,000,000 of souls who are near neighbours, and to whom we are bound by many ties, should not escape our regard; and surely the only Society that is now in existence for ameliorating their condition, will neither fail of support, nor plead their cause in vain.

"Pure doctrine is essential to true Religion, and holding the faith must include those vital points which humble the sinner, exalt the Saviour, and promote holiness; and conscientious practice is a no less essential part of it: this

* No. 4, Extracts, p. 34.

union

union is never separated in the Word of God; the abandonment of the one will lead inevitably to the destruction of the other. It is well known to every intelligent and Christian observer, that infidelity has shed over thousands on the continent the stupor and apathy of spiritual death. The life of God does not animate the people, the voice of prayer is not heard in their dwellings, a good conscience is put away, licentiousness and immorality are tolerated and countenanced; the Sabbath is profaned,—and men, rational men, are lovers of pleasure more than lovers of God. The young have been gained by their sophistry, and the thoughtless by their licentiousness. Some who bear the office and wear the habits of the priesthood, have been the secret votaries of infidelity. And among Protestant preachers, in sermon after sermon, there is no allusion to the grand and fundamental doctrines of the Gospel: Such is the state of many parts of the Continent. In such a crisis, shall not Christians of all denominations concentrate their forces, and endeavour to rescue their immortal fellow-creatures from the common foe, from Infidelity, which is equally hostile to every useful restraint and to every virtuous affection?"—"Have compassion on the Continent. If charity begins at home, it does not end there; if it extends to the heathen, let it also extend to civilized neighbours." We must employ those men whom God is raising up in those countries. Persons are found truly eminent for piety, and not destitute of prudence; they are received without raising that jealousy which we might excite; they are qualified by knowledge of the laws and customs of the Continent, and they can circulate the Scriptures, and impart Christian instruction, where we could not. If 15 are now employed, who visit 70 places, 150 might be engaged

gaged and sow the good seed in 700 places. And the people are ready to receive instruction." Sermon by the Rev. W. March.

One of these pious agents, Rev. P. Mejanel, being in London at the last Anniversary Meeting in May, said that the two great obstacles on the Continent were superstition and false philosophy; that as to the former, the people had in general put away its yoke, but that the latter still possessed great hold on them; that some were under its influence, but the people in general have much levity; and their great philosophy is to dance and sing; that, however, the people do receive the Word of God in general with seriousness and gladness, and some salutary impression had been made; of which he stated a few instances. And Rev. N. Solomon, a Missionary from the London Society to the Jews in Poland, also said, "If I were to represent the state of that country in which I was born, the state of Germany, Switzerland, and other quarters, I could tell you, that if an apostle, or a reformer, should rise and ask the question, proposed by an apostle to a church of old, which had been baptized, he would receive an answer from millions, not from a few only, but from millions, We have not so much as heard whether there be any Holy Ghost. It has been mentioned, that the continent is divided into three denominations, Catholic, Lutheran and Reformed, or those called Calvinists. It is unnecessary for me to remark that the Catholic Church, Catholic Ministers, and Catholic people, are in that state which calls on Christian benevolence and liberality, and more particularly on you, among the various nations of the world. We do not ask you to take any thing away from Bible Societies, Missionary Societies, Tract Societies, or others; but we ask you, if you have

have any thing to spare, if you have one morsel of the bread of life to bestow, to give it to one who has not heard of the Saviour; or, if he has heard of him, knows him not, and enjoys not the blessings that you do." The Report of 1821 states, among very interesting matter, the successful efforts made by one foreign agent to gain admittance, by leave of the prefect, to a prison, to which the obstacle of his interfering with the appointed clergy was, at length, surmounted.

The continual demands upon the Society appear, by the accounts, to have far exceeded its income; yet it is not in debt, for the necessary supplies have been taken from its benefactions, instead of their being funded in trust; and when, by the close of the account, there appeared to be a debt of 50*l.* due to the Treasurer, one of its Vice-presidents generously presented that sum, which gave great encouragement to its progress, and relieved it from its depression. Auxiliary Societies were founded at Edinburgh and Leith, in consequence of visits by the Secretary and one of the members agreeably to invitation, and Corresponding Committees were also established at Dundee, Perth, Stirling, and Paisley. In all these places the most Christian feeling was excited towards the spiritual necessities of the Continent, and the strongest marks of Christian affection were evinced towards the representatives of the Society who had prosecuted their journey thus far on its behalf. They were also gladly received at Glasgow, and collections made. It is not too much to hope, that in this journey measures were taken, which, if acompanied by the Divine Blessing, may render this Society beneficial to thousands yet unborn: and this journey was under-

taken and completed at the sole expense of the Rev. Sp. R. Drummond.

The importance of the Society's measures abroad, and the many obstacles and dangers constantly presenting themselves, still require that discreet forbearance with which the agents began their work, and it now asks for increasing confidence, in order that they may prosecute them with the fairest prospect of success. The stations and agents are as follows:

At Paris.....	2	Nomain	1	Amiens	1
*Banks of Rhine	1	Orleans	1	Villages near Valenciennes	1
Netherlands ..	1	Pays de Vaud..	1		
Piedmont	1	Noireau.....	1		

In all 11.

Their task is one of labour, difficulty, suffering, and privation; meeting with opposition and persecution at every step: they take their lives in their hands, not counting them dear to themselves, so that they may finish their work with joy. In some places the people have been warned to give up the nefarious books they possessed, (viz. the New Testament,) under obligation and obedience to the Church; and on pain of denial of the Sacrament at Easter, and on their death-bed! In one place the Curé pronounced a curse on the house where such a book is found. Another at the age of 82 years had burnt 92 copies with his own hand. But the sentiments of the greater part of the agents are of the reformed church of France: and two Catholics and two Baptists. Some offence was given at one place in France by the introduction of adult Baptism; but it has been checked, and will not probably be repeated: the sentiments generally promulgated are in strict conformity with the Assembly's Catechism.

* The Priests now receive the Missionary.

Diligent

Diligent and native men are employed as hawkers in selling, at reduced prices, copies of the New Testament, De Sacy's Testament; the authorised Catholic Version is the edition which they distribute; consequently they are not infringing any known law by so doing: they are only opening to the people what has been so long concealed, and assisting multitudes of perishing sinners to read in their own tongue the wonderful works of God.

One of these venders was told by a purchaser, that "all who read this book come no more near the church, nor t the priests;" and on another occasion it was called *the Saviour's book*—the Curé recommended it from the pulpit, and persuaded his people to purchase it. This distribution or silent mission forms a considerable feature in the Society's operations. In less than three months the hawkers sold 307 New Testaments of De Sacy's edition, 25 Bibles of Martin, and 355 Gospels and Epistles, bound separately. In the course of a fortnight one of them alone sold 200 New Testaments, besides a considerable number of tracts received from the London Tract Society, and from that at Montpelier; one of the Society's principal ministers has himself distributed, in the course of three months, above three thousand tracts, and in one place where he was preaching, the nuns from a neighbouring convent applied to him for Testaments.

During the last year the Society has availed itself of the assistance of Mr. De Caligny, a native of France, as Foreign Secretary, whereby the correspondence is carried on without difficulty and without expense.

Thus the claims of the Continent are heard and acknowledged. The openings presented are greatly increased; much has been effected in the short space of three years,

and at a comparatively small expense; it is going forward, and must prevail; it takes its stand with those institutions which are established for the regeneration of the world, and is contributing its feeble aid towards the consummation of that great promise, "For from the rising of the sun unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts*."

By the regulations of this Society, every subscriber of one guinea annually is a member; and of ten guineas or more at one time is a member for life; and of 50 guineas or more is a Governor for life. Governors are entitled to attend and vote at all meetings of the Committee. The business is conducted by a Committee of persons resident in London, and chosen annually, five of whom are a Quorum, who meet on the first Wednesday in every month, or oftener: they appoint all officers. Sub-committees are occasionally appointed, of whom 3 are a Quorum. An Annual Meeting of the Society is held in the month of May.

Sir Thomas Baring, Bart. M. P. President.
Seven Vice-presidents.
John Scott, Esq. Treasurer.
Rev. Isaac Saunders, Rectory, Blackfriars, Secretary.
Mr. De Caligny, Foreign Secretary, Crown-st. Finsbury.
Mr. Samuel Stennett, Assistant Secretary and Collector, No. 6, Bache's-row, Brunswick-place, City-road.

* Malachi i. 11.

10. THE

10. THE WESLEYAN METHODIST MISSIONARY SOCIETY.

The cause of Missions, and the numerous establishments for their promotion, meet my labours from various parts. —The Society for propagating the Gospel in foreign Parts, —the Society for promoting Christian Knowledge—the Church Missionary Society—the African Society—the African and Asiatic Society—the Moravian, the London, the Baptist, the Continental, and this Society, and many others of every Christian nation of the earth, all claim by their respective efforts the praise of mankind; for although their modes in some respects differ, yet their design and end is to spread the Holy Gospel through distant lands.—The fallen condition of man, and his proneness to error and idolatry, can never be corrected until all nations in darkness shall be illuminated by the peaceful efforts of instruction in the Divine word.—The Wesleyan Methodists were not likely to diminish their zeal in this work; and they have lately published a Report for the year 1820, which evinces not only their extraordinary zeal and piety, but the enlarged extent to which their Missions have been carried; viz. to Gibraltar, France, Bombay, Madras, Ceylon, New South Wales, West Africa, South Africa, the West Indies, Jamaica, Antigua, St. Vincents, Bahama, Hayti, Newfoundland,

foundland, Nova Scotia, New Brunswick, Canada, and Ireland. They have embraced all by their Christian Brotherhood—and in all these districts their efforts have been blessed with success! For these exertions the Society has met with liberal support from its standing patrons—from many Branch and Auxiliary Societies, from Ladies, from juvenile Institutions, in which the feeling and energy of youth have been consecrated to this sacred service; and from many casual benefactors by donations, and by testamentary bequests.

It does not appear by the Report of this Society, that any of its Missionaries have yet proceeded into the territories of China: the obstacles of that nation's prejudice of exclusion do not yield to persuasion; yet so long since as the 11th century, the propagation of the Gospel by the ministry of the Nestorians in Tartary, China, and the neighbouring provinces, was deemed a most important event, and every way worthy to employ the ardent but cautious zeal of Christians. A brief history of their progress was begun by the learned Theophilus Sigifred Bayer; but his death interrupted his design: it is a subject which, embellished by a correct state of things and brought down to our own times, would very satisfactorily employ the researches of some able writer well acquainted with Oriental history. The London Missionary Society has in China a very able servant in Robert Morrison, D. D., whose assiduous and literary labours are well known and justly appreciated.

The above collections are employed in fulfilling the object of this Society, which is to excite and combine, on a plan more systematic and efficient than has heretofore been accomplished, the exertions of the Associations and Congregations of Wesleyan Methodists (and of others who

are

are friends to the conversion of the heathen world, and to the preaching of the Gospel generally in foreign lands,) in the support and enlargement of the Foreign Missions, which were first established by the Rev. John Wesley, A. M., the Rev. Thos. Coke, LL. D., and others, and which are now or will be, from year to year, carried on under the sanction and direction of the Conference of the people called Methodists.

All subscribers of 10*l.* and upwards, and of one guinea and upwards, annually to any of the Branch Societies, or other local Associations in connexion with this Institution, are deemed members of it; and all persons who collect one shilling and upwards weekly, or five shillings and upwards monthly, are also members of the General Society, and are entitled to a copy of the Annual Report, and of each Number of the Missionary Notices.

An Annual Public Meeting is held in London on the first Monday in May, unless that day falls on the 6th or 7th, and then it is held on the 29th or 30th of April.

The General Committee is appointed by the Conference, to whom is intrusted, in the intervals of the Annual Assemblies, the superintendence of the collections and disbursements of all monies raised for foreign Missions. The mode of selecting this Committee, of the conduct of the Correspondence, the qualifications of Candidates for the Missions, their stations, trial, progress, &c. are detailed in the Rules for their respectlve discipline and government.

The information received through the year, from the different Missions, has generally been of the most encouraging description—17 were sent out, and the number annually employed amounts to 160—and there were ten more

more whose stations had not been arranged at the date of the Report in May last.

The supply necessary for new stations, where hopeful opportunities to commence it present themselves, leaves the Society still in arrears by a considerable number of Missionaries.—In none of these stations does vice appear in forms less malignant—the darkness is as intense and bewildering as that which begins to roll itself away where the light of the Mission has dawned—the condition of their inhabitants is helpless and pitiable—and the obligation of Christians to extend the blessings of their divine religion as far as their power will permit, remains unshaken and unchanged.

A new station at Gibraltar has been patronized by many liberal subscribers. Besides the religious assistance afforded by this Mission to the garrison and to the town, it is likely to produce considerable effect in distributing the Scriptures and useful tracts in the neighbouring parts of Spain, where, notwithstanding the disgraceful occupations of the Sabbath-day, the people have manifested a desire to read them—nor did there appear to be any prohibition against it—The promise of 50 Testaments to be read in the Convent of La Roque gave great satisfaction.

In Normandy, the small Societies continue steady, and the labours of the Missionaries there, in conjunction with some excellent Protestant Ministers in that neighbourhood, contributed to the advantage of the people. At Paris, they have met with great discouragement; but in the South of France, a brighter prospect presents itself; there several excellent and active Protestant Ministers labour in season and out of season; a spirit of religious inquiry, and a desire for the attainment of true and spiritual religion, appear also

also to have been awakened among the people, to an extent to which the labours of these excellent men are not commensurate. I regret that the limits of this work oblige me to refer the reader to Mr. Cook's Journal in the Appendix to the Report.

At Bombay, where two schools had been opened by Mr. Horner, little effect had yet been produced upon the adult natives. The station is however important, it being the key to the western side of India; and till the Mahratta States are accessible, it is the only place where their language can be learned.

At Madras, two chapels had been opened, and the congregations were increasing; after a strict examination there were 14 native communicants; the usual number is about 33, and of the soldiers 76, many of whom reside in different parts of the neighbourhood: and one Auxiliary Missionary Society had been formed. Throughout India, there was not till lately one girls school: thus 75 millions of female minds are yet left in darkness * ! The Missionaries at Ceylon have devoted great attention to the native schools; and their exertions were the more necessary, from the objection which had been raised against their institution, that the nominal Christians were no better, if not worse, than the aboriginal heathens of the same countries. This is not borne out by the general conduct of those Christians who are the fruits of modern Missionary labours: the objection has arisen from the character of merely hereditary Christians, the great majority of whom are in a state of most deplorable ignorance of Christianity, and generally without any suitable pastoral superintendance, to call into action, in

* Evangelical Magazine.

daily

daily conduct, any salutary principles which they may have imbibed: they are, therefore, not a proper criterion of the tendency of a system of Christian instruction under the superintendance of Missionaries. Our design, say the Brethren, is not to school and discipline our native pupils into the mere outward forms of Christian worship, nor to bias their minds to the preference of any peculiar set of religious opinions, though in this island this would be a much less laborious task than the one we assign to ourselves—Our aim is to give them the means of instruction. For this purpose, we lead them through their elementary books, that they may be able themselves to find a ready access to the pure fountain of learning—the word of God, "which is able to make them wise unto salvation, through faith which is in Christ Jesus."

"To these efforts of common instruction are added daily exhortations on the nature of good and evil; the heinous nature of sin; the sufferings of impenitent sinners in a future state; the way of salvation through our Lord Jesus Christ; the necessity and nature of divine illumination, regeneration, and assistance; a general resurrection and final judgment, with the glories which await those who believe, love and obey the true God and Saviour. In all these instructions, they hear nothing of sectarian difference or party prejudice; they are taught in the spirit of St. Paul's doctrine, that the outward distinctions which they may behold among Christians, are only material as they affect the heart and influence the life; and that "in Christ Jesus, neither circumcision availeth any thing, neither uncircumcision, but a new creature."

"It may finally be considered as satisfactory, by those who fear a mere nominal effect to result from the religious education

educatien of native children, to be informed, that so far as our experience has gone, the instances are not solitary, in which our humble endeavours in the way of schools have been followed by several results of the most genuine character. We have seen the native youth shed the tears of sincere contrition for past sin. We have heard them speak rationally of the peace and love which flow from believing in the Lord Jesus Christ. We have seen many reformed from the most vicious practices, by the influence of school instruction. And we have heard, nay some of us have been eye-witnesses of, the peaceful, happy manner, in which some of our native charge have been removed from this world, we have no doubt to a better, 'that is an heavenly.'

"Our sole object is, and we hope a Christian public will believe the assertion, our sole object is to spread the knowledge of salvation by Christ as widely and effectually as possible.

"Our wish is to enable the native children (otherwise generally neglected) in the first instance, to read and write their own language, in addition to this the English language, where it is desired. In the schools they are also trained to habits of decency and propriety; we endeavour to impress their young minds with a sense of the fear of God, and their duty to their Maker. We endeavour also to teach them their duty to men; that they owe affectionate esteem and obedience to their parents; that they are to reverence and obey their rulers; that they are commanded to love one another, and to delight in acts of kindness towards each other; to love all men, and pray for all men. Such instructions and such principles are instilled daily into the mindsof our native pupils. Our efforts

must in some degree be successful; and in proportion as they are so, the present and succeeding generations of people will see and feel their good effects, both with respect to time and eternity.

"Every school-house we build is sacredly set apart as the house of God; every child who attends there, looks upon it as a sacred place. Every school we establish brings a kind of little parish under the direct influence of our mission. This influence extends not only to the children themselves, but their parents, their families, their friends and neighbours: hence, in places where we had not the least prospect of raising a congregation before the establishment of a school for the instruction of the children free of expense, a school has often operated so powerfully in our favour, that the poor natives, instead of looking upon us as strangers, whose motives they were unable to develop, and who therefore kept from us, come around us, and consider us as their merciful benefactors.

"Such however is the fact, that from the northern to the southern limits, which we have just pointed out, there is scarcely a town or village, great or small, down the whole coast, where we have not a school for the instruction of the children: or, to adapt the expression to the native phraseology, "a church is built for the instruction of our children and the worship of God."

"Only a few years back, there was hardly any thing to be seen like a church for Christian worship in the whole of these districts, except here and there a few old churches in ruins, covered with jungle, and almost hid from the eye of the traveller. But now, bless the Lord, a person making a journey, for instance from Colombo to Galle, nearly 80 miles, has his attention continually attracted by the ap-

pearance of our school-houses or little native churches, which frequently present themselves, in the most unexpected manner:—some of them are situated on little plains; some under majestic shades of the large cocoa nut tops; others in valleys surrounded by the most beautiful scenery; others, still more aspiring, are raised upon the summits of hills, and lift their humble roofs just above the tops of their neighbouring trees, sufficiently high to tell the traveller, "Hither also do the tribes repair to worship Him who governeth all things, and liveth and reigneth King for ever."

The interest which the language of this Report has excited in my own mind, will, it is hoped, excuse the extent of the foregoing literal extract.

In the nine stations from Colombo to Madras, there are 86 Methodist Schools, and 4908 children receiving instruction therein: most of the boys write their own language on the ola, or, more properly, the talipot leaf; others write on paper; and their aptness exceeds any thing we usually see in European children. In addition to their daily exercises, they learn catechisms both in English and Cinghalese, and are so conversant in the Scriptures as readily to answer questions connected with the leading truths of the Gospel: the girls are also expert in needle-work, and have imbibed ideas of cleanliness, decency, and female modesty, which are not common to the native women:—these exercises prove that they not only possess intellectual powers, but use them also to good effect. A considerable number of children of Mahometans are regular scholars in several of the schools, and are taught Christianity in the same manner as the other children, and that without the slightest objection by their parents: their number in the Slave Island school

school are 45 boys and 19 girls; they learn our books, attend divine service regularly on Sunday morning, repeat our Christian hymns, and seem delighted to sing them—they kneel at prayer every day, both when the school begins and ends: they repeat the apostles' creed with the same readiness as any of the other children: and, in fact, they go through every task with quietness and readiness. The lands on which two or three of the schools have been built, were given by Mahometans. The instruction likewise afforded to female pupils, is gradually raising them from the degrading ignorance and childishness to which they were formerly destined, and gives them a claim to the right of being esteemed as human beings—their progress is not inferior to that of the boys—not less than 500 are now in these schools, at Colpetty: the good effects exhibited from the moral education of the children is daily producing the conversion of their parents, and the principles of a pure and elevating religion are sown in their minds.

The number in society in the different Missionary stations is 326, being an increase of 86 in the course of the last year. It appears that the small-pox had raged so violently at Negombo, that the schools were for some time necessarily discontinued; and after they were resumed, the fear of contagion and the sickness being around it, deterred many from returning. The Correspondences speak in the most satisfactory terms of the good effect as well as progress of these Missions; of the building of chapels and schools, and the services of increasing congregations; at Matura the school bungaloes were built by the unaided efforts of the children's parents, and, except the Matura schools, to which they are equal, are by far the best in that station. At Batticaloa the school was held in the viranda

viranda of the Government Church, but it dwindled away to ten scholars—and the reason assigned was, that the people would not send their children to a place where the dead are buried: an eligible spot in the centre of the Island was therefore chosen, and the work had no sooner begun; than they requested permission for their children, and promised their attendance at Divine service, and contributed wood for the building;—but it was not for some time that they could be induced to let their daughters partake of the instruction and accommodation proposed.

The Missionary press had completed an edition of 3500 copies of the *Cinghalese* New Testament; they were in daily expectation of a fount of Tamul types, and their little foundry had continued to keep up their founts of foreign types, and to supply any call for an extra number of peculiar sorts which are needful in different works. "Here we occupy (says Mr. Fox) the whole of the unbroken line of the Cinghalese coast, I mean that which is inhabited, and all our future extension must be in the interior, which work must principally be effected by the natives, and this instrumentality God is raising up for us."

The colony of New South Wales has been visited by six clergymen, whose efforts to benefit the Inhabitants have been unremitting and successful; this number is however too small to reach the necessity of the case: and many settlers being scattered in the interior, where the population is greatly increasing, a wide field is opened for the exertion of Missionaries who will itinerate through the villages and settlements, catechising the children, and preaching to the adults; their congregations are various with respect to number, and in general very promising in their fruits.

Sydney

Sydney is furnished with well-built chapels, by subscription, at Windsor, Castlereagh, and other places. The number of Missionaries has since been increased to three. When the extent of the present population is considered, with the manner in which they are dispersed through the colony, and also that an average of not fewer than 2000 convicts are annually cast upon its shores from Great Britain and Ireland, this will appear but a scanty supply; and the destitute state of the settlers, and the moral condition of the unhappy convicts, whose numbers are so greatly increasing, will powerfully engage the sympathy of all good men in behalf of a mission employed for the benefit of both. The connexion too of the colony of New South Wales with numerous Islands in the South Seas, with which its commercial intercourse is constantly enlarging, gives it a higher interest as a missionary station. The extension of the moralising and saving influence of Christianity among its inhabitants must ultimately have an important effect upon many populous parts of the earth, where, now, all the ignorance and ferocity of savage life reign without controul, and which incipient civilization, where it has commenced, unconnected with Christianity, has not in the least mitigated. How cheering is the prospect in that part of the world, even in its dawn!

Very soon after the commencement of the pious labours of the Missionary Society, it was predicted that the efforts made in distant parts of the world for the conversion of pagans, could not but have their reaction in blessings on the country whence they originated; this prediction has been largely fulfilled. During the last few years the prophecy has been fulfilled, that many should run to

and fro, and knowledge be increased* ;" while the islands of the great Pacific ocean awaken joy in British hearts, and Britain possesses as her trophies those dumb idols which once were objects of mistaken adoration, and of the now enlightened mind.

"The inhabitants of the North Island of New Zealand are computed at not less than a million; they are a fine and intelligent race of savages, anxious for civil improvement, and favourably impressed, through the benevolent exertions of the Rev. Sam. Marsden and the Church Society, with the Missionary character, and with Christianity: they have learned to distinguish between those who truly live and act in the spirit of our religion, and those who only bear the name of Christians, who have occasionally visited their shores, too often to inflict injury and to provoke a dreadful retaliation."

"A Mission to the Friendly Islands has been opened, and some of the most powerful chiefs have promised to place their children under its instruction. The progress of truth and the influence which it uniformly exerts upon external manners, may therefore be speedily expected to abolish many of those distressing and cruel practices, which are perpetrated by the inhabitants in their pagan state. The infliction of death upon the wife on the decease of her husband; the slaughter of prisoners taken in war, often to gratify a cannibal appetite; with other customs, by which their habits are made habits of cruelty, still prevail in the greater part of the island, though happily checked around the Mission stations. Notwithstanding this ferocity, there are great natural qualities among this people, and

* Dan. 12. 4.

even a sense of honour and magnanimity. They are industrious, imitative, and ingenious; and when brought under the influence of the Gospel, and with the advantage of the useful arts, will become an important people. These are the probable results which will interest the public as men; but as Christians, the objects are nobler!"

At Sierra Leone, this Mission continues to repay the labours of the Brethren. Mr. Barker mentions a fact well deserving of imitation at home, that "among the re-captured Negroes, they never awake in the night without getting up to pray. Many of them (he adds) would astonish you by their attainments in religious knowledge—and they are very conscientious. At West End, many of them are Christians indeed; and some of my happiest moments are spent in conversing with them. There is another gracious mark in these dear people, which is the great love they have for the souls of their countrymen, and many have been brought in by their affectionate entreaties—they beg them to 'come and meet,' as they term it, and in this they bear many insults."—The total numbers in society on this station are 261.

A new Mission has been extended to the river Gambia; a great population appears upon its banks; the river extends 800 miles into the country, and access may be thus attained into the interior. This object is rendered the more hopeful, by a late project for the establishment of a colony on that river by the Governor of Sierra Leone.

South Africa affords ample space for continual exertion; Cape Town has become a new station; the children of the tribe of Little Namaquas, have been made acquainted with the Gospel, not in word only but in power, and have given evidence of the truth and extent of the moral change wrought

wrought by it in their hearts, by their renunciation of Pagan vices, and by a holy and steady conversation. When the debased state of the Hottentot tribes is considered, and the difficulties thrown in the way of their instruction by the Dutch boors, the enemies of every effort which seems to recognise in an African the claims and character of a human being, the success of Missions in South Africa is a subject of great gratitude and future hope.

Mr. W. Shaw, who writes the results of a short visit to Mr. Barker, at Bethelsdorp, was accompanied by one of the Hottentot people, who said, "I praise God that the good men of England sent the Missionaries to tell Hottentots of Jesus Christ. The Hottentot work hard for the boor, but the boor never tell the Hottentot about the Word of God. In the night, after work is done, the boor sits in his chair and the Word of God is before him—he reads it to his wife and children; but if the Hottentot comes to the door, he shuts the book and says to the Hottentot, You have no business here—go away."

Also a bay, now called Port Elizabeth, is likely to become an important place—the land near the beach is quite eligible for the site of a sea-port town, and accordingly it is sold in building portions to such as are willing to conform to the building regulations. The number of settlers is about 5,000 families, and nearly the whole are located between us and the Great Fish River—about 60 miles apart. On this tract of land there are now residing, if we include the population of Graham's Town, the soldiers stationed at different posts, and the Dutch farmers, with the Hottentots, at least 20,000 souls. This station will be the key to Caffree Land abounding with heathen inhabitants; but with the ex-

ception of Latakoo, which is far in the interior, there is not a single Missionary station between this place and the northern extremity of the Red Sea, nor any people professedly Christians, with the exception of those of Abyssinia. Here then is a wide field, the whole continent of Africa.

In the West Indies the field of Missionary labour is so extensive, and the correspondence so much enlarged, that it would far exceed my limits, if I were to extract much more than the following observations.—"It has here been of late considerably enlarged; and in the last year, not less than 1935 members, almost exclusively Negroes and people of colour, have been added to our societies; making the total number in society in all the colonies, 23,090, besides the hearers; the adults are under preparatory instruction; and the children are in schools, or under catechetical instruction, when they are not taught to read.

"With respect to the labours of the Missionaries, it will be seen by their instructions, that the specific object of their Mission, is the Christian instruction and conversion of the Negroes and people of colour, whose religious destitution has been put beyond all doubt, by the official returns to Parliament from all the islands, in answer to the circular of Earl Bathurst in 1817. To this long-neglected class of men, the labours of our Missionaries have therefore been directed; to persons among whom the Pagan superstitions of Africa had been transmitted from father to son, and over whom they exerted as much power as over those actually imported formerly from that continent. With these, vice in all its disgusting forms of uncleanness, polygamy, drunkenness, and barbaric revellings, equally prevailed; and on a Christian soil, and under Christian masters, the

Negro

Negro remained ignorant of our God and Saviour, of Christian worship, morals, hopes, and consolation. Notwithstanding this, there is a teachableness in the Negro character, a readiness to fall under the influence of a white person who approaches him with affection, concerns himself about his welfare, and offers him instruction.

"The order of proceedings is—First, to instruct the adult Negroes, who are entirely ignorant, in the elements of religion, by suitable catechisms. This forms an important but laborious and anxious duty of the Missionary: when serious and religious impressions are made upon their minds, they are formed into classes, which are either met by the Missionary himself, or by some experienced person appointed by him. After suitable instruction and trial, they are baptized, and admitted into society. There the system of religious instrucion and advice is pursued by their being met in classes weekly, when they can so attend; and their conduct is affectionately watched over. Every improper act is first reproved, and, if persisted in, is followed by suspension, or expulsion from the society, according to the nature of the crime; a discipline which most of them dread much more than personal punishment; and is, on that account, found a very efficient means of moral controul. Before this discipline, polygamy, with its long train of evils, and other crimes, vanished; marriage is introduced, and sobriety, industry, and integrity, have, in ten thousand instances, taken the place of sensuality, sloth, and dishonesty.

"These are private labours of our Missionaries. The Sunday services, at which the chapels are usually crowded by the Negroes, commence at sun-rise. At that time the

Scriptures are read and explained. In the forenoon the liturgy is read, and a sermon preached. The afternoon is usually employed in visiting, or superintending the meeting of classes; catechetical exercises, or superintending schools. In the evening, there is another public service. These are the usual labours of a sabbath in the West Indies.

"On several of the mornings in the week, there is an early service in the chapels for those who can attend, in which the Scriptures are expounded, and the children catechised. The week evenings are employed in visiting plantations and other country places, to which the brethren have access.

"New and unexpected friends to the religious instruction of the slaves have arisen; and the enlargement of the work has called therefore for the appointment of an additional number of labourers. Several applications have been made to the Committee during the year from planters and proprietors of the g eatest respectability, to appoint Missionaries expressly for the slaves of their estates, with handsome offers towards their support, whilst plantations in the neighbourhood of old Mission stations, formerly closed against the labours of the brethren, have in several islands been opened to their visits. Such applications have, in every case, been promptly attended to, and such persons appointed, whose labours, we doubt not, under Divine blessing, will be attended with most evident and durable advantage in these new scenes of exertion.

"Thus the way is gradually opening, by the providence of God, into the uncultivated Negro field; and visitations of light and salvation are, we trust, hastening to all their dwellings. How great the necessity of exertion still is, may be gathered from the fact, that in the Island of Barbadoes,

badoes, whose slave population is stated at near 100,000 souls, till of late, on no more than two estates has any regular religious instruction been established for the Negroes: one of these estates is under the care of an excellent clergyman; and a school is established for the instruction of the children.

"But after all that has been done, much remains to be accomplished. The island of Jamaica alone offers to consideration a population of about three hundred thousand slaves; a large proportion of whom know nothing of the Lord that bought them. These Missions have hitherto been confined to the parishes of St. Thomas in the East, St. David, Kingston, and St. Catherine on the South side of the island; on the North side, to the parish of St. James, Trelawny, and St. Thomas in the Vale.

"There are other parishes, however, of vast extent and of great population, painfully destitute of the means of grace, and to which attention has not yet been directed. For instance, St. Elizabeth, whose capital is Black River, contains about 20,000 Negro inhabitants. St. Mary's may be estimated at a population of 23,000 slaves, and Westmorland at nearly the same number. In the former of these parishes, the Moravian Brethren have been for some time settled; its population continues overwhelmed with gross ignorance and superstition.

"In St. Mary's, the picture is truly lamentable. Nothing has yet been done in that quarter; and Westmorland and St. Ann's have an equal claim to bounty; the way is strewed with difficulties, which nothing but the goodness of this cause, under the divine blessing, and the prudence and zeal of the Missionaries, can effectually remove.

"Many of them have laboured greatly in their respective parishes, and knowing how inadequate the number of the Clergy is to the wants of the Negroes, they have given their kind and public sanction to the labours of Missionaries. They have treated them in several instances with great personal kindness, and in times of difficulty have been their advisers and friends.

"Several Missionary Societies have within a few years been formed in different islands in the West Indies; but those of St. Christopher and Nevis have acquired a special importance from the public recognition of the principles on which Missionary efforts rest; whilst the beneficial effects of Missions in the colonies themselves, their necessity and efficacy, have received the public attestation of characters of the greatest respectability and influence.

"The sum of 2504*l.* 10*s.* 6*d.* was liberally contributed to relieve the distresses of the Mission in Tortola and the Virgin islands, occasioned by the destruction of five of the chapels. These have been rebuilt, and the Mission re-established. For the rebuilding of the chapel at Anguila, and St. Martin's, which also were blown down at the same time, assistance has also been given.

"The state of religion among the slaves of this island of Tobago is extremely low; the moral condition of the native African is little changed from what it was in his primitive savage state, unless it be that he possesses more cunning. This, however, is a circumstance not to be wondered at, when it is considered, that while the slaves of many other islands have been favoured with Missionary exertions for upwards of 20 years; these have, for the most part, been left as sheep without a shepherd. Number in Society 46.

"The

"The schools are increasing in number, though these Institutions do not meet in every Island with equal encouragement. The prejudices which exist will, however, in due time be removed by the evident effects which must, by the blessing of God, result from such institutions, when carefully conducted on the principles and under the influence of religion, without which their beneficial effect would be very problematical.

"Their labour is lightened by their inward peace; the sanctities of home and the feelings of kindred have visited the Negro hut; the voice of praise is heard in their dwellings; the sabbath witnesses them with early steps flowing into the houses of prayer, where they have heard, and where they feel, that "the same Lord over all is rich to all that call upon him;" and in instances, not to be numbered till the great day of Revelation, has the dying Negro, once the child of African superstition, breathed his spirit into the bosom of our common Saviour."

The accounts from HAYTI have justified the Committee's expectations of their servants; they have regularly held religious services, except when interrupted by the persecutions excited against them by one of the Catholic priests; and have frequently visited the country in the neighbourhood of Port-au-Prince, teaching the people, by many of whom they were gladly received: the Society has endured considerable severities from these persecutions; and several of them were at one time imprisoned, from which they were relieved by President Boyer.

The following Report has lately appeared in one of the public journals, and deserves preservation.

"Mr. S. P. Henry, to the Missionary at Taheite.

"Brig Governor Macquarrie,
"February 3, 1821.

"On my way I had occasion to call at Raivaivai or High Island; and the circumstances which then came under my immediate observation are so truly gratifying, and so interesting to the Christian world, that I conceive a detail of them will afford you similar gratification. It was on Sunday when I made the land, and I went on shore early in the morning. My presence detained them nearly an hour beyond the usual time of service; the natives being all assembled to go to church. How affecting and delightful was the scene! each individual on entering the Church kneeled down and uttered a prayer; when Para, the person whom king Pomare left there for the purpose of instructing the natives, performed the service of the day. There were 848 assembled; 700 within the church, and the rest outside unable to gain an entrance.

"The very quiet, devout, and orderly manner in which they conducted themselves, not only in church but during the sabbath, awakened my highest admiration. The whole of their gods are mutilated, removed from their morais, and converted into stools at the entrance of the church, which is very neatly built; its length 117 feet, breadth 27 feet, and provided with a sufficient number of forms.

"There are about 25 who have not adopted the religion of the Saviour, but who have renounced idolatry. They say, 'We have no books nor proper Missionaries to instruct us, and we will wait till one come, before we become Christians.' The rest appear very anxious that they should have a guide, like the happy islanders of this place. This surprising and happy change has taken place within the short space of only four months. It happened on a great

a great feast-day when all the natives and chiefs were assembled. The chief of the island, Tahuhu, and Para the teacher, most earnestly solicited that a Missionary might be sent to instruct them. I promised my utmost efforts to effect their wishes, and doubt not, gentlemen, your feelings will accord with mine in their common and desirable, object, the enlightening of these people in the knowledge of our Saviour, and the road to happiness and eternal life.

"I am, &c.

"SAMUEL P. HENRY."

By letters from Messrs. Williams and Threlkold, dated Raiatea, 2d and 4th July, 1821, we find that "a chief of an island, called Rurmet, with several of his people, drifted ashore at Raiatea, and continued there three months. The Chief applied with great diligence to learn to read, and also paid serious attention to the Word preached, of which he has attained some knowledge. He expressed a strong desire that instructors might be sent to his island, and was unwilling to return without them. Two native members of the church at Raiatea accompanied as teachers the chief and his people, in all about thirty, on their return. The teachers' names are Puna and Mahamene, and are as fit as any two that could be found. The Chief promised the Brethren that he would send his gods to England." May we not hope that the Word of the Lord, introduced to that island in so extraordinary a manner, will have free course and be glorified? Let us not, however, indulge expectations too sanguine; but hope and pray for the happiest results.

"Clothing. The native females at the several Missionary stations having adopted the use of clothing, shopkeepers

and others having printed calicoes of unsaleable patterns, or which may have been damaged; also any defective bombazins, stuffs or ribbons, would render essential service by sending the same to the Society's rooms, No. 8, Old Jewry, London, from whence they will be duly forwarded. The Missionaries will also be very thankful for pictures, or prints of subjects in natural history or other kinds, which would assist in improving the natives in useful knowledge *."

In Newfoundland attention has been turned to the aboriginal inhabitants of the interior, and to the coast of Labrador, with which there is intercourse in the fishing season.

In Nova Scotia and New Brunswick, the Society continues in a state of activity, and its annual proceeds are very honourable to the zeal and liberality of the friends of Missionaries in that quarter:—the number of each Society is 1732.

In Lower Canada it has been calculated that out of 70,000 children of age to attend schools, not more than 4000 receive any education, and as this state of things has long existed, a large mass of the population is in a state of great ignorance:—the Popery of that province is inveterately opposed to the introduction of all light among the people—many Protestants there are also very destitute of religious assistance; and ministers and religious ordinances bear little proportion to the extent of cultivated territory and the number of the inhabitants.

In Ireland the labours, the fluctuations and the wants of the people, have excited great attention, and have been attended with success; but they are too much enlarged to enable me to do more than refer to the Correspondence.

* Morning Herald, Dec. 1, 1821.

The

The receipts of the Society during the year 1820 amounted to 31,360*l.* 8*s.* 4*d.*, exclusive of those at foreign stations by the societies, congregations, and benevolent donations of individuals; these have enlarged the operations of the old Missions, and opened new ones of great importance and promise. "Silently but swiftly is the true light penetrating the long accumulated distress of Africa; secretly is the true religion and European science undermining the vast, the polluted, and, as at one time thought, the immoveable bulwarks of Indian superstition; they are disjointing and tumbling to their fall. A spirit of inquiry is excited in some Mahomedan countries, the first, but joyful, omen of the dissipation of the grand imposture; the pagan slaves of our colonies are hastening yearly, in great numbers, into the church of Christ: distant islands of the southern sea have cast away their idols, and others are beckoning the messengers of God to their shores: the circulation of the Scriptures in different tongues is reviving the light, and giving life to many fallen and corrupted churches, in different parts of Christendom, whilst extended school establishments, in various parts of the world, are pre-occupying the minds of many thousands of the children of pagans with principles opposed to every form of Gentile error, and to every superstitious practice. These are the views which are now spread before every contemplative mind interested in observing the "signs of His coming," to whom finally shall be given dominion and glory, and a kingdom, that all people and nations and languages shall serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The

The Committee consists of 43, besides the President of the Conference for the year.

Two Treasurers, Joseph Butterworth, Esq. M. P. and the Rev. George Marsden.

Three Secretaries, Revds. John Burdsall, Joseph Taylor, Richard Watson.

The Wesleyan Missionary House is at No. 77, Hatton Garden, where all communications and remittances are to be addressed.

11. HOME MISSIONARY SOCIETY,

INSTITUTED, Aug. 1819.

THE pious spirit which has gone forth in supporting Missions to all parts of the world to spread the name and doctrines of the Redeemer, by the peaceful means of instruction, and persuasion, and the diffusion of copies of the Holy Scriptures, has not been inactive in similar efforts among all ranks of the people at home. While those numerous Missionary stations have been established by all the Societies that are devoted to this subject, it was deemed to be no less necessary that the poor and ignorant of our own country should

should be more attentively regarded. Fifteen indefatigable Missionaries have occupied many a destitute village and hamlet in our own island; prayer-meetings have been already established in many of them, where the neighbours meet in rotation at each others dwellings, to offer up their supplications with thanksgiving, and to listen to the consolations of the Gospel. Family altars have been erected in the mean abodes of our peasants, and the high praises of God are sounded from many a cottage, where his name was once unknown but in its profanation. There is a close and intimate connexion between the prevalence of pure and undefiled religion at home, and the success of Missions to the heathen in foreign parts—it is justice which excites the duty of making our own country, in all cases, the primary object of our particular regard, more especially in advancing the spread of religious truths; Christians of every denomination have long ago been enlisted in this glorious work, and it seems almost surprising, after the extensive exertions of all the means which have been adopted for this excellent purpose, that there should still remain any parts of our national demesne whereto it should now be necessary to send Missionaries. In the 10,000 parishes of England, and in the districts of Scotland, the Established Clergy, and the Ministers of all the Protestant denominations, are so advantageously scattered over the whole realm, that there should scarcely be found any deficiency of either duty or zeal in promoting the divine knowledge—their prayers, their influence, and their active exertions, by instruction, by prayer, by reading, by exhortation, by listening to complaints, by consolation in sickness, by encouragement to merit, by teaching forbearance and moderation, by urging forgiveness, by exemplifying mutual kind

kind offices, parental and filial love, and reverence and duty to God, and by pointing the way to the Redeemer's kingdom on earth as well as in Heaven; these, and more than these, which constitute the offices and example of the spiritual teachers of righteousness, have not in general been wanting in our land; but upon minuter examination, it has been found by the zealous of this new Association, that notwithstanding all that has been said and done, much more yet remains, and at this period especially, when the poor and ignorant have peculiar claims, through the want of employment and consequent subsistence, to keep alive in their minds a sense of their dependence on the dispensations of Divine Providence, and a spirit of industry: it is of essential concern to furnish them with these means of inward support and consolation, to mitigate adversity, and to soften poverty, by seasonable relief as well to the body as to the soul! This Society is entirely distinct from the London or any other Missionary Society. A West London Auxiliary to this Society was formed in 1820, and held their first annual meetings at the Fitzroy School-Rooms, on Feb. 14, 1821, when Rev. Rowland Hill presided. The necessity of providing evangelical instructors for the numerous destitute villages of our native isle was shown, and its consequence natural in the British metropolis followed, viz. a liberal contribution *.

Among the claims to which the Parent Society has devoted much attention, is that of our amelioration of the state of wandering gipsies: a race hitherto wholly neglected, though they have had, as well as all other parts of the country, every means for receiving religious instruction, had they chosen to cultivate it. These people have lived amongst

* Evangelical Magazine, March 1821, p. 118.

us about 400 years, and are subject to the laws against rogues and vagabonds, which has not reclaimed them to industry or honesty. This Society conceives that milder methods, which have been so effectual in foreign countries to promote civilization and the eternal welfare of man, cannot fail to produce at home the same happy effects. Surely, the same God which converted a Hottentot and an Otaheitean, will convert an English Gipsy! To send among them instructors will not only be doing them good, but will be promoting the welfare of the country: and these wanderers, if they are only brought into civil habits of life, instead of being objects of scorn and jealousy, and watched with the vigilant eye of the law, may be converted to honest subsistence, and thus become blessings to the Nation. This Society, therefore, proposes to take these people under their wing, as a distinct branch of its institution, so as not to impair the funds designed for village labours *.

A lover of his country has in a short appeal, "touched with a master's hand and prophet's fire," the leading principles of this Home Society. In pursuing, says he, this grand object, the present generation is happily emancipated from that narrow policy which but too strongly marked many exertions of former ages. We no longer contemplate the propagation of Christianity as consisting only in the increase of a particular denomination, where it has long been established; but aim at its extension to every nation, and rejoice in the successful labours of all true Christians. It is possible, however, to verge too closely to an opposite extreme, and to be so much engaged in the contemplation of distant objects, as to overlook those which are near to us; to extend the line till we weaken the centre;

* See Evangelical Magazine, March 1821, p. 116.

or

or to be so engrossed with the weighty concerns of foreign Missions, as to neglect those souls which are equally perishing for lack of knowledge in our own country. Let us not confine our labours to the places where we statedly assemble for worship, but, as we have opportunity and strength, let us go out into all places where we can have access, into the very highways and hedges, preaching the glad tidings of the kingdom, and compelling men to come in, that our Father's house may be filled.

Let the Christian world cease to depreciate the character and work of a Home Missionary,—he is doing a great work, and in engaging or counteracting the vices and prejudices of his countrymen, he has some discouragements which are peculiar to himself; let him be distinguished from a mere vagrant, (with which it is to be feared the Itinerant has been too often confounded) who runs without being sent, and whose object is to make a gain of Godliness. Let the Itinerant be an approved Missionary, and let him if possible have the company and countenance of a Christian friend; let him neither be cast upon the world unsupported by the Church as an object of charity, but remunerated as a workman that needs not be ashamed; and thus being shielded from suspicion, he will shun the appearance of meanness, and be encouraged to abound in the work of the Lord. The example of our Blessed Saviour stands before us. Although the Temple at Jerusalem and the Synagogues through Judea were always open to him, yet we find him preaching the Word in private houses, on the mountains, or by the sea-shore: and the first heralds of salvation were directed to begin at Jerusalem, the spot on which they received their charge.

In

In shewing to the ignorant of our land the way of truth, our Home Missionaries have no change of climate to encounter, no dangerous seas to cross, no foreign language to acquire, but in their own tongue, and in their own nation, to declare the works of God and the words of eternal life. In order the more effectually to send the fruits of the Gospel to the heathen nations, it is necessary to hasten the repair of the wastes of our own vineyard, and to cultivate its barren districts; a few years of such assiduous labour at home, will try their Christian graces, and improve their ministerial gifts, that with the greater confidence they may be recommended to the more arduous work of foreign Missions.

The population of Great Britain is computed at 13 millions of souls, of whom it is supposed nearly 700 pass into eternity every day! In England alone there are, besides cities and market-towns, about 30,000 villages.—Wherever in thess a deficiency of religious improvement is discovered, it is the design of this Society to supply it; and while every just credit is given to it for its exertions, it must not at the same time be forgotten, that the Clergy of the Established Church, and the stated Ministers of Protestant Dissenters in their several districts, are not inactive in their several labours, although they may not all unite in the ways of an Evangelical Ministry; neither is it candid or just to ascribe to that ministry the exclusive gifts of the spirit, or the sole means of eternal salvation!—All classes of Christians must cordially unite in the great work without giving offence to any, not striving to gain the mastery over any except evil, but to serve, both in spirit and in truth, their great Master in Heaven!

This

This Society now employs 15 Missionaries, besides other agents, who are assisted by grants from its funds. Their stations have increased into Sussex, Wilts, Oxon, Cornwall, Devon, Cheshire, Herefordshire, Staffordshire, Gloucestershire, and Norfolk.—They preach in about 100 villages, and no less than 12,000 souls are through their ministry favoured with evangelical instruction, and 1800 children are receiving the benefits of religious education. Their success has of course been various, as their fields of labour may have been more or less ready for cultivation—many that were profane swearers have been reclaimed, who were not long since addicted to immorality and vice, while they unfold the Saviour's love, and point to his death as the way to Heaven.

Some Missionaries have had to encounter great difficulties and persecution itself, and have been obliged to seek for legal protection: this preaching was called the New Doctrine, at Eburn, near Oakhampton, where Mr. Sharp stated, that the people upon his arrival "soon filled the house, and if he had been a native from the South Sea Islands, they could not have evinced a greater desire to see him."—During a subsequent sermon at the same place, some deluded men threw in among the congregation pieces of a dead animal; and though personal injury to some, and disturbance to them all ensued, none of them separated, but desired to hear what he had to say. "In other places a careless spirit has been awakened from its slumbers, and it is believed that the spirit of God is about to breathe on these souls that they may live."

Pecuniary grants have been made to ministers to aid their preaching in villages contiguous to their residence—several have by this means preached the Gospel in the town of

of Montgomery and the surrounding neglected district, bordering on England and Wales. Other small grants have been supplied towards fitting up or erecting places for worship in the villages, which have proved great sources of encouragement to go forward with their work. The Missionaries speak of many villages in this island as "dark and benighted," and of the blessing thus imparted, as if they were in the fastnesses of Africa!—They have also been diligent in distributing religious tracts to the amount of 30,000 of these little Missionaries, and followed them up by their conversation, their preaching, and their prayers.

Their congregations are yet too poor and too young to contribute much—but they have already shewn great liberality, which in one instance, at North Devon, extended to 5*l.* to promote the cause of foreign missions. In all the counties they have been introduced with the approbation, and in some at the request, of the County Associations—and they have avoided treading upon ground already occupied by other religious denominations, "who hold the truth as it is in Jesus," in the cases where their labours have been superseded by those of the Evangelical Clergy."

Various applications have been negatived, although numerous tracts of country present scenes of moral desolation, for want of means to support a sufficient number of Missionaries.

The discouragements which checked the first endeavours to reclaim and instruct the Gipsies are wearing away. It has been asserted, on inquiry, that they are willing to receive instruction; and the Committee, unwilling to touch the funds appropriated chiefly for the villages, have formed a kind of branch which is solely to be devoted to the Gipsy

Gipsy tribes; they have already commenced their operations, having sent several gipsy children to school, and have printed some cards of introduction to the Sunday School Teachers throughout the kingdom, recommending their attention to them as they wander from place to place. They are also engaged in establishing cottage prayer meetings, which they consider as calculated, under the blessing of God, to do much for the promotion of vital religion beneath the humble roof. They have likewise directed their views in exciting and encouraging free places of worship for the poor, in the destitute lanes and valleys of populous towns. And the Treasurer has opened a correspondence on the grand objects of this Society, and urged its imitation, in the United States.

Another class of them also require due regard, and from the following fact, appear ready for religious instruction. A Rev. Minister who was one of the first instruments in promoting this establishment, happening to be at Brighton, was informed that a prodigious number of fishermen, on that coast, lived wholly in their vessels, and could never be persuaded to come to any of the places of worship on shore, on the Sabbath or any other day; he determined to attack this negligence and wilful darkness. Therefore, having caused handbills to be circulated amongst them, he went in a boat on the following Lord's day, where, surrounded by a multitude of not less than 5000 in number, in their boats, he preached to them from the miracle of the Draft of Fishes; this attracted their general notice; they entreated a repetition of the service; and from the good effect which it produced, they are now seen, landing on shore in all parts, and resorting regularly to the places of divine worship most suitable to their feelings;

and

and it is to be hoped that the good results of this conversion are now seen in the moral reformation also of their conduct.

The monthly publication of the Home Missionary Magazine has been already found of considerable use in promoting the objects of this Society and increasing its finances; considerable accessions have been received, and expressly from one lady, who has granted an annuity of 52*l.* 10*s.* per annum. Auxiliaries have afforded aid and encouragement, and several congregations have contributed liberally, in active co-operation with the zealous recommendations of this Society from the pulpits of ministers: these have been also enforced in several schools: ladies have circulated missionary cards, and held missionary boxes, and used their influence with their poor and ignorant villagers, especially where they are far from the means of instruction, and where their abodes are unknown and overlooked. Among the contributions of the year past, is one of a singular kind—the Collector for this Society performs his part gratuitously. "An immense forest of destitute spots appears before us, the moment we cast our eyes on the map of our country. It is sufficient for this to be known—but the prospect of relief is at hand—May the prophecy of Isaiah li. 3, be applied to Britain: "The Lord shall comfort Zion—He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord—joy and gladness shall be found therein, thanksgiving and the voice of melody."

From the foregoing details it appears, that the design of this Society is, as the second of its regulations states, "the general evangelisation of Great Britain, by the preaching of the gospel, inviting, encouraging, and assisting the formation

mation of District Associations, the distribution of religious Tracts, the establishment of prayer-meetings and Sunday schools, and the introduction of evangelical instruction, with every other scriptural method of awakening the inhabitants of unenlightened towns and villages, to a sense of their need of the blessings of redemption." To open a friendly correspondence with Societies in London, &c. &c., aiming at the same grand end;—to collect the information obtained, and diffusing it by monthly publications, urging the friends of religion, especially such as reside in and near the metropolis, to connect the eternal interests of their perishing fellow-sinners, with their tours for recreation or business—inviting them also, both in town and country, to combine their energies for the diffusion of evangelical truth by every practical method, till not a city or town, village or hamlet, shall remain destitute of the means of salvation—to extend assistance, when required, to country ministers of every denomination, whose labours to promote the spread of the gospel in their respective neighbourhoods are impeded by the want of pecuniary resources, and who cannot obtain sufficient aid from associations already formed for that purpose—to employ and support Missionaries in those places only, which would otherwise be destitute of the gospel, holding itself in readiness to resign the care of such stations to any neighbouring minister or a district association, when it shall appear that the interests of religion may be best promoted by so doing—to depute individuals from their own body, and to make suitable inquiries and observations, paying the expenses incurred.

No person is employed as a Missionary until the Committee shall have obtained full satisfaction respecting his character, talents, and fitness for the work; who on the establishment

establishment of a station, are to embrace the earliest opportunity, and employ the most judicious method of bringing before their congregations and the children of the Sunday schools, the affecting situation of the distant heathen, in order to excite their gratitude for their own peculiar privileges, and also to stimulate them by their prayers and their pecuniary aid in furthering the labours of foreign Missionary Societies. Also to urge on the attention of the London and Country ministers, the duty of special prayer meetings in their churches, for a blessing on the labours of the Society, and to solicit the countenance and support of every denomination of Christians by annual collections, and the recommendation of private subscriptions in its favour.

The fundamental principle of the Society, as laid down in the Report of the Missions for the county of Surry, is, that "it knows no party—it militates against nothing but sin, and its powerful auxiliaries, ignorance and infidelity—It seeks no interest but those of Christ and mankind—It aims at uniting the talents, the zeal, the influence, and the labours of the friends of the Gospel of every name." It was established for the purpose of promoting more generally the publication of the Gospel through that county, together with the religious instruction of the children. Its pious founders conceived justly, that "a broad and liberal plan, embracing Christians of all denominations, was most likely to accomplish its desirable object; they visited remote parts; they found the people willing to learn, but, in consequence of their distance from any means of instruction, remaining in ignorance—they effected the reformation of some, by reclaiming them from vice to a sense of virtue, from darkness to a knowledge of their

 God;"

God;" and their Report states much good to have been done.

The persons sent on these Home Missions, spare neither toil, fatigue, nor self-denial in the exercise of their zeal—they have little or no remuneration, and their expenses are sparingly restored by the Society—but their places of assembly are provided at the expense of the general fund.

A subscription, of 10*s.* 6*d.*, or a Guinea annually, constitutes a Member, and of Ten Guineas, for life.—Ministers exerting their influence by preaching in their own congregations and obtaining annual collections, become Honorary Members. Three-fourths of the Committee are eligible for re-election. An Annual Meeting is held in May for election of Officers, &c.; and Monthly Meetings for special prayer in behalf of the Society.—All communications from the country are addressed to Rev. J. Cobbin, No. 9, Mansfield Place, Kentish Town; and those belonging to London and its vicinity, to Rev. E. A. Dunn, Upper Belgrave Place, Pimlico.

The Donations and Subscriptions of last year amounted to 2054*l.*, and the expenditure in salaries to Missionaries, Expenses of Stations, Itinerants, Printing, and Incidentals, to 1800*l.*, leaving about 230*l.* in hand.

The Society is conducted by

Thomas Thompson, Esq. Treasurer.

Sir John Perring, Bart. and Co. 72, Cornhill, Bankers.

Four Secretaries, gratis; Rev. J. Cobbin, A. M., 9, Mansfield Place, Kentish Town—E. A. Dunn, Upper Belgrave Place, Pimlico—F. Moore, Vauxhall—G. G. Stibbs, Camberwell.

Mr. Joseph Dawson, sen. Camberwell, Collector, gratis.

And a Committee of 36 Members, Ministers and Laymen, and a Country Committee of 36 Ministers.

12. The HOME MISSIONARY SOCIETY

FOR

LONDON AND ITS VICINITY.

INSTITUTED NOV. 1821.

Although the Society last mentioned by its general title would have embraced the metropolis and its neighbourhood if it were deemed necessary, yet the zeal which awakened the spirit of universal Evangelisation was called again to appropriate to its own work this part of the extensive designs of the Home Mission; and a new establishment has therefore been founded, entirely distinct in its official operations, for the busy mart of the civilised world. Although the 97 parishes within the walls and those without them are well provided with churches, which are served with the most able divines of the English Church, and although in each of them there are numerous chapels for Dissenters of all denominations, in all which divine service is performed twice on the Lord's day, and in the greater part of them three times; besides daily service in the week twice, in the churches and on other occasions; and although every work-house, and every hospital, and every prison, has its

 chaplain;

chaplain; still it was found necessary to devote, as it were, a new ministry to visit at these places, and in the lanes and alleys of every street, deemed to be benighted with ignorance of the Gospel, and to Evangelise the whole population.

With this view a numerous and highly respectable assembly met on Thursday the 15th day of Nov. 1821, at the City of London Tavern.—Mr. Farmer, having been called to the Chair, stated the object of the Institution to be the more extensive evangelisation of London and its vicinity, by sending men of approved characters and abilities to preach the Gospel in the crowded courts and alleys, and at the most convenient places in the streets; and also, to visit prisons, hospitals, and work-houses, and the poor in general, and to distribute religious Tracts: that the necessity of such a Society was loudly called for by the circumstance of many thousand souls being hurried into the presence of their Maker without ever having heard of the Gospel; that although bibles had been distributed, there were few who were able to read them; and that robberies were constantly committed, and the numbers who met for nocturnal rapine and murder, were strong proofs of the wide dissemination of vice; and he concluded by stating upon the authority of a police magistrate, that thousands of persons of both sexes daily went forth into the world, like dreadful hordes in an uncivilised country, to live upon the fruits of their vices and wickedness!

It was urged also by the Rev. G. C. Smith, of Penzance, that if London would be purified in its streams of immorality, its effects would be felt in all quarters of the globe; that London exhibited a most appalling depravity, in which hundreds of boys are trained up to act as thieves; that the

the Police, the Magistracy, and the Courts of Law, were insufficient to suppress this torrent of wickedness; that all societies had failed in their purpose of remedying these evils; they had done some good, but were unable to meet the proposed end; they had skirted the camp and taken a few stragglers, but the great mass of evil-doers still remained untouched. It should be the grand object to march into the enemy's camp, and attack him in his own quarters. It required a Society that would probe to the centre the abode of these sinners; and so long as theatres, ball-rooms, assemblies and parties, and, what was still more destructive, the fairs of England existed, our prisons would be crowded, and many a mother sent to the grave by the ignominious disgrace of her daughter, and fathers repose over the untimely death of their sons. He much respected the minister who regularly attended to his congregation at his chapel; but that is not sufficient, unless he goes into the streets and highways to instruct the ignorant. Dr. Johnson had said, that he who knew how to do good and did not do it, was a participator in the evil that resulted from his negligence. The numbers who were totally destitute of religious instruction, and their disinclination to seek it, were also urged as reasons for the necessity of this proposed Association: and if there are more means of talking to a sinner that lives at the next door, than to those who live thousands of miles distant, he has the priority of claim. But hitherto the cure of souls in the most distant parts of the globe had been attended to, and our sinful brethren at home (it was asserted) had been neglected and forgotten—If there is one part of the city worse than another, there ought a minister of the Gospel to be found.

Several resolutions were then proposed, and carried, as the basis of this new Evangelical Society :

"That the deplorable condition of multitudes of the inhabitants of London, through ignorance, vice and misery, is calculated to excite a tender concern in the breast of every true Christian, and call aloud for some united and vigorous exertion on the part of the religious public, to alleviate miseries so distressing, and to correct vices so extensive and ruinous.

" That ignorance in general, and ignorance of religion in particulur, is the principal cause of both the vices and the miseries which every where abound; and that the most effectual means to correct the one and to alleviate the other of these evils, is to make the poor acquainted with the truths of our holy Religion.

" That such is the indifference of the greater part of these unhappy persons, that there is no hope of their seeking after religious instruction; and therefore, unless some plan be adopted by which instruction may be carried home to their habitations, they will in all probability continue in their present ignorance and vicious condition."

It was also stated by the seconder of these Resolutions, that the object of the Society was to select men who would dare the infection of an hospital, or a prison, and make its inmates acquainted with the state of their souls and the Gospel of their Saviour.—" Carry (said another zealous friend to this cause) the Gospel into the streets, the courts, and the alleys, and the windows will be thrown up, and a single word may catch the ear of some sinner who might thereby be awakened to penitence, and his soul saved from perdition. Do this, and your labour must be successful."

The following Resolutions were then passed for the organization

organization of this institution, and it was suggested by Mr. G. C. Smith, that its interest might be blended with those of the Village Magazine.

"That the concerns of the Society should be conducted by a president, treasurer, secretary, and a committee.

That to facilitate the accomplishment of the objects, London should be divided into four districts; each district to have its own Officers and Committee, part of whom were to be chosen from the General Committee.

That each division should be at liberty to expend three fourths of its funds, and the remaining fourth to be remitted to the General Treasurer.

That all the operations of the Society should be effected by gratuitous labour, and the agents employed therein should cultivate, by every means in their power, a friendly intercourse with all who love the Lord Jesus Christ.

That no person be recognised as an agent of this Society until approved by the General Committee.

That a subscription of 10*l.* per annum, or 3*l.* per quarter, and upwards, constitute a member of the Society, and a donation of five guineas or upwards, a member for life.

That a general meeting of the Society should be held annually, before whom a Report of the proceedings and a statement of the accounts were to be laid, and, if approved of, a copy sent to every member."

13. THE MISSIONARY AND TRACT SOCIETY

OF THE

NEW JERUSALEM CHURCH,

15, CROSS STREET, HATTON GARDEN.

INSTITUTED A. D. 1821.

By a Resolution of the Thirteenth General Conference held at Derby in 1820, an Auxiliary Committee of the Missionary Institution at Manchester was established in London, with power to call upon the Receiver of the Southern District for money to defray the expenses of missionary exertions in that part of Great Britain: but it has since been found, that in the establishment of an Auxiliary Committee, a sufficient facility and importance was not given to an object of so great a prospective magnitude and interest as that of the direction and extension of missionary labours in the Southern District of Great Britain; and that there were many reasons for concluding, that the establishment of a distinct Society in the Metropolis would be more conducive to the extension and usefulness of the Institution itself. Under these impressions, the Auxiliary Committee embodied the view, which, after the most attentive consideration, prevailed not only in their minds, but generally

rally among the friends to the cause, in the district for which they acted, in a Resolution, which they laid before the late General Conference, who, for the reasons therein stated, declined to re-appoint any such Committee, but, instead thereof, recommended the formation of a Society in London for Missionary purposes; and they also directed that, upon the establishment of such a Society, the Receiver for the Southern district should pay over the balance in his hands to the Treasurer appointed by them.

In order therefore to carry the intentions of the Conference into effect, the Receiver of the Southern District (the only existing officer of the late Auxiliary Missionary Committee) called a meeting on the 7th of September, 1821, of the late Auxiliary Missionary Committee, the Subscribers to the Missionary Fund, and of one Member from each Society of the New Church in or near London.

The Meeting formed itself into a Provisional Committee, for the purpose of arranging the basis of the plan, to be laid before the friends of the New Jerusalem Church, for the formation of this Society; and having understood that a Committee was preparing a Report of the general state and progress of the New Church, and making arrangements for presenting the same to an Annual General Meeting, they considered it desirable to open a communication with them as to the utility and practicability of accomplishing both objects on the same evening. This was agreed upon by the two Committees, and the Meeting was appointed for the 8th of October last.

The Report presented at that Meeting states some disappointments in the procuring established places for worship at Reading and at Southampton; yet that the endeavours towards the extension of the Lord's New Church, had

had not been altogether without fruits. For themselves, they were fully convinced, that great and most beneficial results would be experienced, if the attention of the receivers of her heavenly doctrines were more generally directed to a diffusion of them, by means of a Missionary Ministry, aided by an extensive distribution of tracts and small pamphlets, calculated to confirm and strengthen the favourable impressions which may have been induced by the living instructor.

Although the Committee are deeply sensible of the necessity of ever bearing in mind the prophetic declaration, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts," yet they would also wish to impress upon themselves and others, that our ever-blessed Lord, in the grand and comprehensive scale of his moral government, condescends to make use of human agency, to accomplish the purposes of his divine appointments. Now it is surely of his appointment that his New and Glorious Church should be established in the earth: and it should be felt, not merely as an imperative duty, but as constituting the highest delight of every one, whom he has permitted to be blessed with the knowledge of her divine truths, in this early stage of her growth, to employ every means, and embrace every opportunity, of doing something for diffusing the good tidings of the Lord's Second Advent; publishing peace, teaching the mysteries of godliness, and saying to the cities of Judah, and the fortresses of the Gentiles, "Behold your God." To assist in this heavenly duty we would excite every heart. Great is the truth, and it shall prevail. Infidelity shall fall before it; superstition shall, as a foil, set off its native loveliness; opposition shall promote it; defamation shall

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do it honour; till evil and error, the world and Satan, lie prostrate at the feet of the mighty Conqueror.

A copy of a letter from Rev. S. Noble is given, in which he states, with considerable interest and at length, the details of his Missionary visit to Dover, where he procured a Chapel for Divine Service, in which he began with a Lecture on the Trinity, Regeneration, and good Works, which was listened to with the greatest attention, and received, as far as he was able to learn, with approbation :— "Except the instance of dissent, which I shall mention presently, we heard of no sentiments expressed by any present but those of entire satisfaction; and these were expressed in numerous instances, and in superlative terms. The greatest astonishment appears to have been felt on hearing such rational sentiments from the lips of a disciple of E.S. and avowed to be drawn from his writings: for after the conclusion of the Lecture I made a short address to the congregation on the character and writings of Swedenborg, observing on the unfounded nature of the misconceptions usually attached to his name, and directing attention to the notice respecting the works deposited at the bookseller's for sale. A person said to one of our friends, 'Am I really to believe that the doctrines we have heard are those of Swedenborg?' and on receiving an affirmative answer, he said, 'Then I must have been greatly mistaken in the notion I had formed of them.' Indeed there seems reason to believe, that the prejudice against the name of Swedenborg was destroyed with all who were present. It really seemed as if the hearers were spell-bound (for the moment at least) by the power of truth, and compelled to do it homage: how far the will concurred herein, must be decided by time."

He then states a short conference with an Unitarian, in which his own reasoning is represented as successfully drawn from Jer. xxiii. 6. JEHOVAH OUR RIGHTEOUSNESS.

The Committee regret that the effect of their circular letter in promoting the co-operation of the members of the Church, had not been so fully experienced as they hoped will be found to be the case in future years; they can only attribute it to a want of a more general acquaintance with the plan and objects contemplated by the Missionary Institution.

After noticing a gift from a lady previously unknown to the Church, the report proceeds to awaken female regard by saying, that

"Had not the Committee felt for some time past, that to ensure a more general and active co-operation, it was necessary to re-model their own constitution, a mode of more efficiently calling into activity the zeal of the ladies of the New Jerusalem Church would have been framed; for they are convinced, that the value of that affectionate exertion, which females are so pre-eminently capable of undertaking, is too apparent to be overlooked, and too important not to he highly appreciated."

"The subscriptions, collections, and donations already received, amount to the sum of 49*l.* 18*s.* 10*d.*, and expenditure to 16*l.* 10*s.*, leaving a balance in favour of the institution of 33*l.* 8*s.* 10*d.* A donation has also been received from the London Printing Society, of 15 copies of the following works, viz. Doctrine of Life, Doctrine of the Sacred Scriptures, and White Horse; and likewise a donation of various tracts from a lady, who is ever active in promoting the extension of the Church."

After lamenting the want of persons properly qualified to

to undertake the Missionary duties, the Committee conclude their Report in the following words:

"Extraordinary indications are appearing, that the time for strenuous exertions is arrived. According to divine prediction, 'wars and rumours of wars' have gone through the kingdoms of Christendom; and now the vast empire of Mahomet is trembling in all its borders: on the other hand the Holy Word has been translated and distributed in almost every language, dialect and nation of the world; and the interior truths and heavenly doctrines of the New Jerusalem are exciting increasing interest both in the old and new Continents. In Sweden they have lately resounded from the halls of the metropolitan university to the throne itself. O! let not our beloved country be without its full share of praise! As we have been blessed with so early a knowledge of the divine truths of love and wisdom, may we never cease to implore, that as of old 'the Lord stirred up the spirit of Zerubbabel, and the spirit of Joshua, and the spirit of all the remnant of the people; and they came, and did work in the house of the Lord of Hosts their God,' so that now he will again pour forth his spirit, that 'ye may be strong, and work, O all ye people of the land;' that it may no more be asked, 'Is the seed yet in the barn? Yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth;' but that the day may speedily come, 'when living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be King over all the earth: In that day there shall be ONE LORD, and His name ONE.'"

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The meeting proceeded to organise the Society, to declare its plan and design, by resolutions, which were regularly adopted as follow:

I. That this Society shall be denominated the Missionary and Tract Society of the New Jerusalem Church, instituted in London in the year 1821.

II. The object of this Society is to disseminate the doctrines of the New Jerusalem Church by a Missionary Ministry, and the printing and distribution of Tracts.

III. That persons giving a Donation of Five Pounds and upwards, and that Annual Subscribers of Ten Shillings and upwards, be members of this Society, and be considered eligible to serve on the Committee: and that persons subscribing a sum of not less than Four Shillings and Four-pence per annum, which may be contributed by weekly, monthly, or quarterly payments, be members of this Society, and be entitled to vote at all General Meetings.

IV. A General Meeting of the Members shall be held annually, within one month preceding the time of the General Conference being held.

V. That the Committee to be appointed to conduct the affairs of the Society, shall call Special General Meetings of the Members, when they think such a measure necessary.

VI. The affairs of the Society shall be conducted by a Committee of twelve Members, to be chosen by shew of hands, or (if required) by ballot, at the General Meeting. This Committee shall have power to fill up any deficiencies in their number which may be occasioned by deaths or resignations: and a Member of the Committee not attending

ing a majority of the meetings of the Committee in the year, shall not be eligible for the next Committee.

VII. The Committee shall be empowered to appoint Auxiliary Committees to co-operate with them, under such circumstances, and at such places, as they may deem expedient.

VIII. Every Minister of a Society of the New Church, recognised by the General Conference, shall be entitled to attend and vote at the meetings of the Committee.

IX. A Treasurer to the Society shall be chosen at a General Meeting; and the Secretary or Secretaries shall be appointed by the Committee.

X. All accounts relative to the Society's funds shall be audited by two Members appointed by the Committee, previous to publication of the Annual Report.

XI. The Committee shall appoint Collectors of the weekly, monthly, and quarterly subscriptions in each of the Societies of the New Church in connexion with this Society; and, if necessary, they are authorized to appoint a General Collector, allowing him a poundage for collecting the subscriptions paid annually.

XII. The Committee shall be empowered to distribute Tracts gratis, as far as they deem expedient.

XIII. A Report of their proceedings during the preceding year, shall be presented by the Committee at the Annual General Meeting of the Society, which Report shall afterwards be sent to the General Conference.

XIV. Subscribers shall be entitled to purchase the Society's tracts at half price to an amount equal to the half of their subscriptions; provided the said subscriptions shall have been fully paid up.

XV. No

XV. No alteration or addition shall be made to the Laws of this Society, except at an Annual General Meeting, or Special General Meeting; and notice of any motion having that object in view, shall be given to the Committee at least one month previous to the General Meeting, at which such motion is intended to be made.

The Committee consists of 12 Members of the New Jerusalem Church.

Mr. Thomas Jones of Camden Town, Treasurer.

Messrs. W. H. Crook, and W. C. Boulton, jun. Secretaries, No. 45, Bedford Row,

The Committee meet at No. 9, Featherstone Buildings, Holborn, on the third Monday Evening in every Month, at 7 o'Clock precisely, or oftener by adjournment as business may require.

SECTION II.

Societies for Education.

1. THE CITY OF LONDON SCHOOL OF INSTRUCTION & INDUSTRY.

MITRE-STREET, ALDGATE. *INSTITUTED A. D.* 1806.

Among the many and lasting objects of benefit to the poor, is the diversity of the establishments for educating and clothing their children. Some are devoted to instruction alone; others add the comfort of clothing; and among the rest, this School, with many others, has subjoined works of industry, by which the pupils are enabled to earn an honest livelihood. The earliest impressions are most permanent. Religious instruction, and industrious occupation, can, when thus united, scarcely fail of rendering them capable of becoming upright and useful members of the community, and like, many of their predecessors, enabled, by unswerving integrity, to break the bondage of poverty, and to afford to their early companions illustrious examples of gratitude and virtue.

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The local benefits of School charities are so obvious, that, however similar many of them may be to each other in their design, yet, in examining their rules and inspecting their management, some features are discoverable which call for peculiar notice and support. This school has arisen from the benevolence of the inhabitants of the parish of St. James, Duke's Place, and its neighbourhood. It is stated to be the first institution of the same nature within its limits, and therefore has assumed its title. It has increased its protection to 70 children, 60 of whom are admitted upon its foundation, viz. 30 boys and 30 girls, who are annually clothed and taught to make their own clothes; in addition to whom, five boys and five girls are admitted as probationary Scholars, who receive all the benefits of the institution except clothing, and are chosen on the foundation as vacancies occur. The origin, design, and practice of this School, are to dispense suitable instruction, and to engraft useful industry, upon necessitous children of all denominations; to clothe as many as the funds will permit, and to instruct the whole in the precepts of the Christian Religion as established by law in this country. The scholars are the children of parents and friends who have it not in their power to send them to any other school.

Every governor has the privilege of recommending one child to the general committee, upon a vacancy being declared, and the number of the whole is limited by the amount of the funds of the institution. This limitation affords the strongest appeal to public benevolence, and the evidence of its utility is best shown by a visit to the school-house in Mitre Street, Aldgate.

No

No child is admitted under the age of seven years, or above that of 11, nor permitted to remain after 14, unless under special circumstances, to be approved by the general committee. The girls are taught reading and plain needle work, domestic industry, making of table mats, d'oyleys,&c. with writing and arithmetic. The boys are taught reading, shoemaking, net-making, tailors work, or some useful branch of trade or manufacture, with writing and arithmetic, as they merit encouragement. The church catechism is also taught, and suitable morning and evening prayers read in the school; and a new bible and prayer book are given to the pupils as soon as they are able to read. As this school originated in the parish of St. James, Duke's Place, and its founder is the Curate, they generally attend divine worship at that church, and also at others in the neighbourhood.

The children are required to attend from eight till 12 in the morning, and from two till six in the afternoon. The afternoons of Wednesday and Saturday are holidays. I cannot avoid remarking, as well in this school as in others, that these hours of attendance are considerably too long for young people at any one time; their minds are not capable of improvement for so many hours together; the air which they breathe and inhale becomes very impure; their limbs as well as their minds greatly relaxed; and they are also kept so long from home as almost to forget their duty to their parents, to whom they thus habitually learn to become daily of less and less use. If they are taught domestic offices at School, time should be afforded them to practise it when at home, and thus contribute to the cleanliness and decency of their parent's dwelling, and to the assisting them in their industrious labours.

Work

Work for their employment is solicited, correct accounts are registered, and proofs of their improvement are inspected by the Committee: They are superintended by a School master and mistress; and workmen are retained for their instruction.

Specimens of the improvement of the children are presented to the Committee, who have the power to reward them, by directing a sum, not exceeding three guineas, to be laid out for clothes, on their being either put forth as apprentices, or obtaining situations to their satisfaction.

The regulations for school hours, attendance, cleanliness, going to church, and general conduct, are all calculated to impress their young minds with a cheerful sense of obedience, regularity, and gratitude; as well in themselves as in their parents:—and it will be well both in present and future life, for the latter, if they would regulate their own conduct by many of the rules here instituted for their children—they are held to be responsible for their children's conduct and manners out of school hours—and are required to attend the Committee, to answer any complaints in these respects.

It affords unspeakable satisfaction to find in these regulations, a Committee of Ladies, who take the incumbent charge of inspecting the female department of this school, examine the works, suggest improvements in manners, encourage those who prosper under their care, and report their judgment to the General Committee of the mode in which this department is conducted: this duty is too little regarded in all public institutions; the Governors who conduct their affairs with the most zealous attention, are not, either from want of due information, or from delicacy, capable of looking into all such parts of the concern as belong

belong solely to female inquiry—it cannot therefore be too often urged upon Ladies to consider, that any contribution in their names, although of great weight when received and reported, yet is of itself but a small part of the good designed and expected by their patronage; and in comparison of which a personal visit of attentive inspection, is of far more benefit to any institution, towards its permanence and utility, than any other gift.

The whole expenditure of this establishment during the year 1820., amounted to 588*l.* The receipts did not meet that sum within 108*l.* advanced by the Treasurer; the produce of the works amounted to 85*l.* 7*s.* 8*d.*, the rest of the receipts consisted of 334*l.*, in subscriptions, and about 60*l.* by sermons.

The management of this school is chiefly conducted by a Committee of thirty-one members. Annual subscribers of one guinea have a right of recommending in rotation a child for admission, and of voting at elections; of ten guineas, are Governors for life.—An Executor, on paying a legacy of 20*l.* or upwards, also becomes a Governor for life.

The Lord Mayor is Patron.

Mr. Alderman Scholey, President.

The Sheriffs and 17 Aldermen and Gentlemen are Vice Presidents.

The Rev. Dr. Richard Povah is Founder and Visitor.

Thomas Burrows, Esq., Hounsditch, Treasurer.

Eight Auditors.

Thomas Saunders, Esq. Upper Thames Street, Honorary Secretary.

The Meetings of the Committee are held quarterly at the School-house, where a registry is kept of the admission and progress of every pupil. A Sub-Committee also meet there

there in the evening of every first Tuesday in the month, for the minute inspection of the progress of the establishment, the conduct of the children, and also of their instructors, and of any incidental matters which may require their consideration.

This part of the parish was the site of the ancient priory of Trinity Christ Church. The order of regular canons of St. Augustin was brought into England by Adelwald, confessor to Henry I., who first erected a priory of his order at Nostel, in Yorkshire, and had influence enough to have the church of Carlisle converted into an Episcopal See, and given to regular canons invested with the privilege of choosing their bishop. This order was singularly favoured and protected by Henry I., who gave them in the year 1107 the priory of Dunstable, and by Queen Maud, who erected for them in 1108 the priory of the Holy Trinity in London; the prior of which was always one of the 24 Aldermen. They increased so prodigiously, that besides the noble priory of Merton, which was founded for them in the year 1117 by Gilbert, an Earl of the Norman blood, they had, under the reign of Edward I., 53 priories, as appears by the catalogue presented to that Prince, when he obliged all the monasteries to receive his protection and to acknowledge his jurisdiction *.

After the suppression by Hen. VIII., this priory fell by grant, to the corporation of London, for their exclusive jurisdiction as a manor, of which the Lord Mayor for the time being, holds a Court Leet, and summons a jury for the presentment of offences—and a fair is held there in Duke's Place once in every four years. The ancient priory in the time of Edward I. extended to where Smith's

* See Maclaine's Mosheim Eccl. Hist. 1 cent. part 2, c. 2, s. 29.

buildings

buildings now stand, crossed Leadenhall-street, and passing by the Saracen's-head Inn at Aldgate, had some communication, which tradition has propagated to have been subterranean, with the Trinity Minories; so called, from the Minoresses of St. Clara, which Queen Maud established in that part of the monastery. It is remarkable that a fire which happened in Church-street, in 1797, discovered the refectory and other buildings of that part of the priory—and another fire in Aldgate, in 1800, discovered the ancient entrance lodge to the other part of it: after which this gateway was removed in the mayoralty of H. C. Combe, Esq. as appears by a stone tablet affixed to the adjoining house *. The chapel of the priory now constitutes the cellar of the house, No. 1, in Leadenhall-street, the arches of which are in perfect preservation; this shews how many feet the ground has in time been raised to form the level of the street above it.

* See Rev. Dr. Fly's account of the Abbey read to the Antiquarian Society, 23d June, 1803.

2. THE NATIONAL SOCIETY

FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.

(CENTRAL SCHOOL, BALDWIN'S-GARDENS.)

INSTITUTED A. D. 1810.

THIS wise and popular institution, fostered by the venerable heads of the National Establishment, has been so much before the public notice, that there seems to be less necessity for any explanation of its principles. The general practice of this system in detail, has become, it may be hoped, nearly perfect; its discipline more exact, the behaviour of the children more orderly, and their advancement in elementary learning more satisfactory. These improvements appear to be felt by their parents also, and their numbers have increased in proportion as the benefits resulting from the schools have become more generally diffused. Much of this success must be ascribed to the zealous and conscientious endeavours of the conductors to see the judicious designs of the founders carried into effect, and brought as near to perfection as may be consistent with human

human skill. The solidity and permanence of every building depends on its foundation, and the skill which devises the corner stone is proved in the strength of its superstructure.

The history of the Primitive Church of Christ furnishes evidence that the early Christians accustomed their children to the study of the Holy Scriptures, and took all possible care to instruct them in the doctrines of their religion; schools were every where erected for this purpose, even from the very commencement of the Christian era—These were entirely distinct from their celebrated Gymnasia, or Academies, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches both of human learning and of sacred erudition. Of these, none were in greater repute than that at Alexandria, commonly called the Catechetical School, and which is generally supposed to have been founded by St. Mark *.

The Christian system taught in the schools of the first and second centuries preserved its beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcated no other doctrines than those which are contained in what is commonly denominated the Apostle's creed; and in the method of illustrating them, all vain subtilties, all mysterious researches, every thing that was beyond the reach of common capacities, were carefully avoided †.

It was recollected that our blessed Saviour prescribed to all his disciples one and the same rule of life and man-

* See Mosheim, I cent. chap. 3. s. 7.; Irenæus, Euscbius, &c. cited by him.

† Mosheim, cent. 2. p. 2. c. 3. s. 2.

ners. Could this rule have been generally enforced, Christian virtue must necessarily have become universal. In some of our modern schools, a principal defect is too obvious; namely, a want of engrafting and giving effectual importance to one grand rule of behaviour and morals for all, upon, may I be allowed to say, the Saviour's plan—also, the want of attentively checking the pupil, when he discovers a disposition, temper, or conduct, which in the smallest degree tends to shew that he forgets any one of the divine precepts which he has learnt—the neglect also of teachers to mark any inconsistency between his lessons and his conduct; and the yet more culpable remissness of parents in detecting and punishing such aberrations; these most lamentably tend to counteract the benign promulgation of universal love. If every appearance of evil were at first noticed; the duty of restitution for injury or fraud impressed; the obligation of forgiveness even in the extremest case of offence insisted upon; and the slightest evasion of the truth publicly exposed and contemned; one might venture to predict that these estimable schools would acquire a primitive strength, that would send out pupils to the world, guarded by the powerful shield of Christian virtue against all the shafts of unbelief, or the insinuating invitations of vice: for certainly the youths of this more enlightened age are capable of as much knowledge as those of the first era of Christianity; they live in better times; in a less subtle and more liberal period; they have good instructors, and are subjected to as good a discipline; there can be therefore no doubt that they might in all respects be made as good Christians, and equally candidates for the holy promises vouchsafed to those who diligently seek the pearl of inestimable price.

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The more the numbers of these schools and their scholars multiply, the greater is the probability that the next generation will profit by their instruction, especially, if to the grand desideratum of Christian morality, the obligation to a respectful deportment and manners suitable to their condition in life, be also inculcated. Truth may always be maintained without boldness; firmness does not require the aid of audacity; knowledge may be upheld without arrogance; and integrity and uprightness may best pursue their undeviating path, without sounding before them the trumpet of ostentation; modesty and diffidence are inherent in all these eminent virtues, and when they fail, these virtues wither away.

The fruit of the noble institution of the visible church of Christ, has been, that the knowledge of divine matters has exceedingly spread itself among all classes of men, but especially the vulgar; who, notwithstanding they have neither leisure nor capacity for searching after truth, have nevertheless made wonderful proficiency of knowledge under the discipline of Christianity. Add to this the particular instructions addressed by ministers to young persons, and the admonitions given to those of riper years, according as they need them; and it will appear that the erection of Christians into a visible church, for the purposes of worship and instruction, has formed a method of public education, the advantages of which extend more or less to every individual professing Christianity. For not to speak of those in better stations, it is well known that mechanics and peasants, and even children in the Christian Church, have worthier notions of God, of His attributes, and of His Providence, more firm expectations of a future state, a deeper sense of the difference between

good and evil, and of moral obligation, and a more distinct apprehension of all the necessary duties of life, than the greatest geniuses could pretend to in the heathen world.*

By the profession thus made by the disciples of Jesus of their religion, and by the public teaching regularly carried on, the Gospel has been perpetuated amidst the shocks of war and other accidents to which human affairs are subject, and its influence in promoting knowledge among all classes of mankind, rendered infallible.†

But to proceed more immediately to the subject of this institution:—In order that these schools may be in no respects deficient, writing and arithmetic are taught, in addition to reading and general instruction. Some objections have been started, not only to this but to the educational system altogether; but they are briefly noticed, and satisfactorily confronted by facts, in the able speech of a venerable benefactor, at one of the late meetings: "When this institution first started into action, the country was in a state of extensive and alarming agitation, a state which could not fail to bring about important consequences, good or bad: one main circumstance of alarm arose from the public press; much mischief was produced from this cause; and it has been urged by some who oppose the principle of education in the lower classes, that it exposes them to much unnecessary temptation, and extends the baneful consequences to be dreaded from a perverted press. But ten years experience has not discovered any mischief flowing from this source. On the contrary, assurances of its good effects have been certified from almost every town and village in the kingdom where any one of these schools has been established. No prominent instance of mischief

* Macknight's Truth of Gospel History, p. 46. † Ibid. p. 47.

has

has occurred; there is not one such instance on record, though I do not mean positively to aver, that there may not have been some individual aberrations. I am not sanguine enough ever to expect an institution to be so perfect as not to have some individual failure; but not fewer than a million have quitted these schools, and now form part of the general mass of society, carrying along with them those good principles, which, we trust, will not only govern their own conduct, but also be a beneficial example to others; if you leave them alone, a mischievous man teaches them his wicked principles. If we should appeal in vain to the benevolence and good feeling of the British public, I would even then congratulate you that we had extended our last mite in support of an institution, with which are intimately connected the dearest interests, temporal and eternal, of so large a number of our fellow subjects."

The Hon. Mr. Justice Park, in giving his support to this establishment, has also declared that "his situation for the last three years and a half, during which time he had had occasion to preside in criminal tribunals, had given him opportunities to verify his former estimate of its benefits, that he could truly declare he had no reason to suppose that any large portion of those who are brought to the bar of justice, have ever received that sort of education which this charity affords. If once the good seed be implanted in the breast, whatever partial failings may occur in after life, there will at some future period be a harvest to reward the labour of the husbandman."

The Ladies' Committee, in this and several other Institutions, have deservedly received the unanimous praise of the Society, for their care and attention to the progress of

the female school, and for having led them to a knowledge of religion, so fitly the office, as it is the highest ornament, of their sex:

"It is truly a good work to nourish the hungry and such as have no food; but to give them the food of heaven for the nourishment of their immortal souls, is a far more virtuous deed *."

By what better method can youth be instructed in the purity of motive, and the sacredness of principle? They can at first scarcely conceive, that all which is here done for their benefit is disinterested; but they read the parable of the good Samaritan, and then they better know, not only their earthly benefactors, but Him also who is in heaven. We render to our country a most important service, by furnishing the lowest class of the people with the means of learning their duties from the Word of God, and this service will not be unappreciated by an enlightened Government. Already the correspondence offers proof of the good-will with which the first authorities have applauded these efforts, and of their having seconded them by their donations; we see in this the pledge of the principles of toleration and justice, with which those individuals are animated who occupy the highest functions in the state; and, on a multitude of occasions, the august Princes of the Royal Family have addressed to our pastors and consistories, words of encouragement and confidence."*

The sums here deposited are the voluntary offerings of the rich, the mite of the widow, and the sparings of the orphan; in order to convey to the young of both

* Russian Committee's Appeal to Bible Societies.

* Marquis de Jancourt's Address to the National Societies at Paris for Industry and Instruction.

sexes

sexes (many of whom were walking in darkness and error, certainly in danger of both) the knowledge of God and of themselves, of duty, of transgression, of punishment, and of pardon, of immortalty, and of happiness! to impress upon their opening minds the duties of a Christian life, and to furnish them with the armour of Divine Truth against the dangerous assaults of moral evil; and hence must result peace, order, respect, and obedience, as the fruits of the system of education here afforded: and in proportion as the good seed shall have been diligently and carefully sown, and its subsequent growth encouraged and matured, will be the abundance of that harvest which endureth to everlasting life.

When I had the pleasure of being present at one of the annual and public examinations of the scholars, I beheld nearly 1000 children of the most laborious and indigent parents within the northern boundaries of the metropolis; they were arranged in the presence of His Royal Highness the Duke of York, the Archbishop of Canterbury, and several other bishops, clergy, and gentry; their reading was correct; their frequent and purposed interruptions proved their vigilant attention; their cyphering astonished the company; and their ready answers to questions which, I was informed, they could not have anticipated, were such as to have done honour to any pupils of the most celebrated academy. Yet they did not appear to feel too much restraint, they spoke freely and without hesitation, they had no prompter but their own acquired knowledge, the confidence of their education; none of them knew of the rewards they were to receive, except the clothing in which some of them appeared; and they received, with unassuming diffidence, the gifts of Testa-

ments and of medals for their merit, from the hands of the Royal Chairman, before whom they afterwards knelt down and solemnly repeated the Lord's Prayer in a manner which deeply affected every one of the audience. In some other schools of this establishment near the Metropolis, particularly those at Wandsworth, which I have very lately had the gratification of visiting, I have found the pupils diligent, and actuated by that emulation which is necessary to their improvement; in their reading much less monotonous, and more correct than could have been expected; and in their answers to questions respecting what they had read, suggested on the occasion, far more intelligent than has been usually found without previous preparation.

If it be true, that where ignorance and corruption have perverted the taste and the judgment, the gross inconsistencies to which human nature, in an uninstructed state, is prone, cease to shock those who are not perhaps deficient in natural sagacity—how much must the happy contrast affect every friend to universal education, which, in cases like the present, exhibits its blessings, by expanding the young crowd, and securing it from a blind subjection to the despotism of sinful error!

By the Report for the year 1821, it appears that due attention has been devoted to the behaviour as well as instruction of the girls in needle-work, under a conviction that, with a view to the future comfort and usefulness of the female poor, this should ever form an essential part of their education; and since the appointment of Mrs. Morgan, who has been assisted by the gratuitous services of her sister, a very satisfactory improvement has been made in this department. "At present, the girls of the upper class spend

spend the whole of their time in working, with the exception of one hour devoted to reading, writing, and religious exercises."—The Rev. Dr. Bell has continued to afford his valuable services in superintending the School, and paying all possible attention to the details of its management.

The children of both Schools regularly attend Divine worship at Ely Chapel, where their orderly and exemplary behaviour is witnessed by the whole congregation.

The average number of boys in the Schools is 488, that of girls is 235. During the course of the year, 229 boys and 64 girls left the School, competently instructed: judging from these numbers, the Committee are led to infer, that more than one-third of the average number of children in these schools are annually sent forth into the world, furnished with that elementary instruction, and trained to those excellent habits, which are there inculcated; and if the same proportion may be taken for the whole of the National Schools in the kingdom, a very high idea indeed will be conveyed of the vast benefits which the public are deriving from these institutions. The Central School has continued to lend its assistance freely to schools in different parts of the kingdom, whenever application has been made—their number in the course of the year amounted to 164; some with temporary masters or mistresses, or by the instruction of persons sent up from the country. Instances have constantly occurred, in which teachers of both sexes, of a higher class, have requested to be admitted into this School for the purpose of applying the system to higher branches of education; others, in which the training Masters of the School have been appointed to conduct Grammar Schools; and many in which boys bred in the School, and trained as teachers, have

ceeded to the appointment of National Schoolmasters in different parts of England. Nor has the direct assistance afforded by the Central School been confined to these limits. In the month of November, 1820, on an application from the Committee at Calcutta, a Master was provided to conduct the National School of that Presidency. In August, a Schoolmaster destined for Van Diemen's Land was admitted for instruction—In October, two native Negroes for Sierra Leone; and several Missionaries designed for foreign settlements, were admitted during the year.

The number of Schools in Union amount to 1721, the Reports from which are upon the whole very satisfactory, shewing in their general result, that the numbers receiving education in them are on the increase, and that most beneficial effects are perceptible both in the children themselves, and in their parents—their probable numbers are 235,000, and in addition to this there are a number of schools in different places, formed essentially on the plan of the National Society, but not actually united with it, (probably the opulence of the neighbourhood did not require its assistance)—and where these numbers are added, " a result will be obtained of very little less than 300,000 children, now receiving sound religious education, in schools, either united to the Society, or formed mainly on its principles."

Respecting the National Schools established in Foreign dependencies, the details are very satisfactory; at the Presidency at Bombay, three schools have been formed for receiving European Children;—at the Central School at Bombay, which consists of 172 children, the larger portion of them are boarded, clothed, and fed—that at Surat and at Tannah consists of 60 children, and 4 schools for Native children, amounting to 230 scholars.—Considerable difficulty was experienced

experienced in the want of elementary books in the native languages, and measures were therefore taken to procure the translation into those languages of some of the more useful and necessary tracts. The zeal and benevolent exertions of the British Public, under the patronage of the Governor, Hon. M. Elphinstone, have been laudably manifested in support of these Institutions, and justify every rational prospect of the extensive diffusion of the blessings resulting from them.

At New Brunswick in North America, at Sierra Leone in Africa, and at Barbadoes, the same active diligence manifests the national character, standing forth with promptitude and zeal to co-operate in the great work of giving instruction to the poor and ignorant, and ameliorating the condition of mankind: these measures are pursued under the helping hands of the Governors and leaders of those settlements.

This National Society has extended its donations in aid of similar schools to 35, during the past year, amounting together to 2028*l.*; lamenting in many instances the necessity of dealing with a sparing hand, when every other consideration but that of the limited state of its funds would have prompted a more liberal gift. Thus, in the short space of ten years, between 17 and 1,800 schools have been established in union with this of the National Society; others have been formed essentially on its principle, and from 250 to 300,000 poor children of both sexes are at this time imbibing the sound instruction there afforded: and the Committee at the close of their report express a belief, that "they cannot err on the side of exaggeration, when they state, that little less than one million of individuals must have risen into life, and been mingled in the mass of society, carrying with

them those sound principles and right feelings and excellent habits, which these institutions are so well calculated to impart. Nor let it be forgotten, that the National Society, which has been the central spring of these great movements, and has given such impulse to the public feelings on this subject, has derived no part of its resources from the public purse; but entirely from the private contributions of individuals."

A plan for the preservation of the Societies in union with their Parent was drawn up in 1812, by the General Committee, and formed into Resolutions which have since been added to the Annual Report; whereby it appears that the foundation of this union between Diocesan and District Committees and Schools with the Parent Society, is understood to be a general conformity on their part with the principles on which the Society itself is constituted; whereby the mutual communications are defined, the wants of the one and the aids of the other are suggested; and it is finally prescribed, "that, this Society itself being instituted principally for educating the poor in the doctrine and discipline of the Established Church, according to the excellent Liturgy and Catechism provided for that purpose, it is required that all the children received into these schools be instructed in this Liturgy and Catechism, and that, in conformity with the directions in that Liturgy, the children of each school do constantly attend divine service in their parish church, or other place of public worship, under the Establishment, whenever the same is practicable, on the Lord's Day, unless such reason for their non-attendance be assigned as shall be satisfactory to the persons having the direction of that school; and that no religious tracts be admitted into any school, but such as are or shall be contained

tained in the catalogue of the Society for promoting Christian Knowledge.

The Parent Society, in their Report which first promulgated these regulations, also declared, that they sought no controul over the schools established in the several districts, nor any thing more than an assurance that they are founded on the same general principles, on which sole condition they are willing to receive them into union, and to give them such advice and assistance as might be occasionally required.

By the account exhibited and audited to June 1821, it appears, that the donations and subscriptions are classed together, amounting to 1707*l.*, and the dividends of funds to 198*l.*; that 2,000*l.* reduced annuities were sold, which with legacies and balance amounted to 4,490*l.*; a liberal bequest of 5000*l.* 3 per cents. by the late James Hayes, Esq.; of 200*l.* by Mr. Walmesley, and the gift of a sum to begin a perpetual fund for the support of the Central School, by Sir James Langham, Bart. are among the services of the year 1821. The grants to schools in union are stated at 2,497*l.*; the allowances to training and school-masters to 259*l.* 12*s.*; salaries 274*l.*; rewards 29*l.*; to Calcutta 300*l.*; and the rest consisted of rent and incidentals, leaving a balance of 169*l.* 0*s.* 7*d.* at the bankers.

On the 2nd inst. the Rev. Mr. Johnson* received the following letter from Baron Nicolay, Secretary to Count Lieven, the Russian Ambassador, which contains a liberal testimony to his exemplary conduct from the Emperor Alexander.

* A native of Scalesby in Northumberland, and head-master of the National School in London.

Sir,

36, Harley Street, Nov. 2, 1821.

Sir,

I Have to inform you, in the absence of His Excellency Count Lieven, that His Imperial Majesty has been pleased to command, that a Diamond Ring should be offered to you in his name, as a mark of His Majesty's satisfaction for your exertions in favour of the Four Students who were sent to England in 1817 for the purpose of studying the system of education adopted in the National Central School. I therefore request you, Sir, to have the goodness to call and see me on Tuesday next, about 12, if that day should suit your convenience, in order that I may deliver to you the ring*. I have the honour to remain, Sir,

Your very obedient Servant,

BARON NICOLAY.

This National Society is honoured by the Name of the King, as Patron.

His Grace the Archbishop of Canterbury, President.

The Right Hon. the Lord High Chancellor.

The Archbishop of York.

All the 24 English Bishops, those of Quebec, Calcutta, and Nova Scotia, and several of the Nobility and Gentry are Vice Presidents, and Members of the Committee.

Joshua Watson, Esq. Treasurer.

Rev. Dr. A. Bell, Honorary Member of the Committee, and Visitor.

* The ring is worth 300*l.*

Rt.

Rt. Hon. Master of the Rolls, and Lord Chief Baron, are Auditors.

Rev. T. T. Walmsley, D. D. Secretary, at the house in Baldwin's Gardens, Gray's Inn Lane, to whom all letters are to be addressed.

Messrs. Drummond, Charing Cross, and Messrs. Sikes and Co. Mansion House Street, Bankers.

As an Adjunct to the National Society, another has been formed of the Secretaries to the Diocesan and District Societies Schools in Union.

Their Communications concerning the management of the Schools, the appointment of inspecting Visitors, and the distribution of rewards to the most deserving Masters and Mistresses, have proved of great importance to the obtaining as uniform an adherence as possible to the National System of Education throughout the kingdom. They announced at their last meeting, that in the District of West Sussex, Norfolk, diocese of Durham, and in the Archdeaconries of Coventry, and of Bath and Bedminster, one or more of the Clergy had undertaken the office of inspecting Visitors, which services had been considered very acceptable and beneficial; that in some other districts the proposal had been made to the Superintendants; and from the tenor of the answers received, there was a prospect of eventually overcoming whatever local difficulties might have arisen; and they recommended to each Visitor to take with him copies of Dr. Bell's Book of Instructions, and disperse them, as he should think fit, to the Masters and Mistresses of the different Schools that might stand in need of them.

The exertions of Rev. Dr. Walmsley received the well-earned thanks of this Society.

THE

3. The CITY of LONDON NATIONAL SCHOOLS,

For the Education of the Children of the Poor, on the Madras System, and in the Principles of the Established Church;

Or, LONDON AUXILIARY SCHOOLS.

INSTITUTED A. D. 1813.

The object of this Institution has been simple and determinate; to teach the morality and the faith of the Gospel, according to the Rites of the Church of England, uninfluenced by the aberrations of modern speculators; imparting to the poor and uninformed Children of the Metropolis, an education suited to their condition in life—sound in its principles, and practically beneficial in its results: not inculcated from prudential motives only, nor enforced merely by worldly considerations, but an education adapted to make them wiser and better, through the influence and authority of religion: considering it of little use to teach a child to love his neighbour, unless that child shall first have been taught to fear and to love God; to render him in after life loyal to his King, faithful to his master, and dutiful to his parents, under the one pervading principle, that he has a King, a Master, and a Father in Heaven!

The

The Institution of these Schools consider it a sacred and paramount duty to diffuse National education under the sanctions of the National and Established faith: the children are therefore early initiated in its leading doctrines and consequent duties; they are instructed in its Catechism, accompanied with short and easy illustrations; and they are familiarised with its excellent Liturgy by a regular attendance on the public worship at the parish churches, at Ely Place chapel, or at others appropriated for them.

The Girls' Schools are conducted on the same principles, and the pupils are instructed also in needle-work and other suitable female acquirements, under the continual superintendance of a Committee of Ladies.

In the Sixth Annual Report, 1819, it is affirmed, and I believe without any subsequent contradiction, that "amidst the many instances of juvenile depravity which the present times unhappily furnish, it is a ground for comfort and congratulation, that these Schools have not been affected by any imputation of that nature; while, on the contrary, recent cases of conspicuous honesty and good principle on the part of some of the children have been brought before the Committee by individuals, who have testified their gratification by consequent donations and subscriptions to the purposes of the Institution. Time has enabled the Committee to ascertain the effect produced in after life by the discipline and instruction of these Schools—many of the children are holding different services and employments in the City and elsewhere; and from the assurances received of their steadiness, assiduity, and fidelity, they have reason to know and to rejoice, that the fair promise of the child has not been falsified by the conduct of the youth.

If ignorance be the mother of superstition, education must

must be a blessing; and must shed its benign influence on the young and opening mind, in all classes of human life, and therefore it takes the rank of an imperious duty.

A Central School has lately been established in White-street, near Moorfields, where it has all the advantage of space, airiness, and a commodious access, affording the power of increasing the number of scholars, and capable of admitting a numerous audience at the public examinations.

The patronage which these schools have received, is a sufficient assurance that every effort will be exerted to promote the grand object of their most disinterested and spiritual foundation, and the extraordinary powers of the young pupils, exhibited freely on the days of public examination, amply verify the hope, that they will be a strong and effectual barrier to the depravity which has of late been found to grow up from the earliest years, with those who are ignorant of the value of truth and Christian virtue themselves, and whose parents have been too careless of their own and their children's salvation, to secure them by these means from the power and the works of evil.

These schools are in unison, and in aid of the Parent School noticed already in Baldwin's Gardens, and now form a considerable portion of the means of instruction afforded to youth of both sexes in the Metropolis of the united kingdom.

By the last Report it appears, that the Donations, Subscriptions, Collections, Rents and Dividends, which are all classed together in the annual account, amounted to 1502*l.* 2*s.* 5*d.*; that the salaries of masters, 3 mistresses Teachers, rewards, and clothes, Collector's poundage, &c. altogether amounted to 672*l.* 7*s.* 9*d.*; the rent, &c. of

of five Schools, repairs, coals, &c. to 637*l.*, soup for children during inclement weather, and dinner on the King's birth-day, to 82*l.*, and Incidents to 157*l.*, leaving a balance of 47*l.* with the Treasurer.

Although it may be obvious from the practice in other Societies that their respective members may inspect their Accounts, yet it may not be convenient to many subscribers to a charitable fund to take that trouble, and yet they may reasonably expect to find in the Annual Report, a distinct statement of each article of Receipt and Expenditure, and also of the exact number of objects relieved and provided for by its regulations. It is from such statements that the subscriber forms his determination to continue or withdraw his contribution, to give his additional aid to what may appear deficient on the one side, and to consider the most judicious and acceptable advice for reduction on the other; and by seeing also how many have been relieved, and by comparing their number with the amount, and the means expended for that purpose, he forms his judgment of the utility of the Institution.

His Royal Highness the Duke of York, and the Lord Bishop of London, are Patrons.

Lady Silvester, the Patroness.

A Female Committee of six ladies.

John Whitmore, Esq. President.

Twenty-six Vice Presidents.

And a Committee of 37 Gentlemen.

Rev. Dr. Andrew Bell, Visitor.

Oliver Hatch, Esq. No. 16, Ely Place, Treasurer.

Rev. Robert Hesketh, M. A. Chaplain and Secretary, Rector of St. Dunstan's East.

4. The

4. THE BRITISH AND FOREIGN SCHOOL SOCIETY,

IN THE BOROUGH ROAD.

INSTITUTED 1813-1814.

PECULIAR circumstances having rendered it necessary that the Institution for promoting General Education (originally distinguished by the title of Lancasterian) should be re-modelled, a Code of Regulations were in Nov. 1813 formed upon principles calculated to increase its efficiency, and to offer a practical examination of the benefits of the original plan conducted upon a very extended scale, and to train up and maintain a sufficient number of young persons of both sexes, with qualifications to undertake the charge of Schools wherever such may be required; thus diffusing the advantages of the British System not only to every part of the United Kingdom, but to the most distant countries of the globe. The basis on which it rests is broad, comprehensive and liberal; it proposes, without distinction of sects, without adverting to the varieties of religious persuasions, by means at once simple, economical, and effective, to confer the inestimable benefits of instruction

tion upon the great mass of population, dispersed throughout every portion of the British Empire and of the world.

The alteration in the government of the school from the superintendance of a single individual to the beneficent influence of Royal patronage, rendered it necessary that its principles and regulations should be more clearly defined, and in fact that it should become a Society. Standing upon this high ground, promising benefits so ardently to be desired, and opposed to evils so dreadfully to be deprecated, whatever could elevate an institution for the education of ALL to higher degrees of efficiency, was no longer to be deferred. For securing stability, regularity and activity in several of the functions of any great organ of public good, it requires to be placed above the contingency of individual uncertainty and difficulty ; this is the ground of all other associations, and the essence of our excellent Constitution itself. The laws of the British and Foreign School Society were introduced by the Duke of Bedford, supported by His Royal Highness of Sussex, the Earl of Darnley, and others ; and the Society was denominated " The Institution for promoting the British System for the Education of the Labouring and Manufacturing classes of Society of every religious Persuasion." To instruct all persons, whether natives or foreigners, who may be sent from time to time to the school, and for the purpose of being qualified as Teachers in this or any other country. To be open to the children of parents of all religious denominations, for reading, writing, arithmetic and needle-work. The Lessons for reading to consist of Extracts from the Holy Scriptures—No Catechisms, or peculiar religious tenets, to be taught ; but every child to be enjoined to attend regularly the place of worship to which their parents belong.

An

An Annual Subscription of one guinea or upwards constitutes a member; of ten guineas, a member for life; and on payment of a Legacy of 50*l.* an Executor may be chosen a member for life. An anniversary meeting of the members and friends of education in general is held in May, when the Officers and a Committee of 48 are chosen, by whom a Committee of 24 Ladies are appointed to superintend the female department.

In the following year, 1814, the title of the Society was, upon the motion of the late Samuel Whitbread, Esq. M.P. seconded by Sir John Swinburne, Bart., altered to "The British and Foreign School Society;" and some other amendments were made in the numbers of the Committee as above stated. The opening which had then been made in the foreign parts of Europe by the restoration of the nations to mutual intercourse, the meliorating occupations and prospects of peace in Asia, by the legislative sanction given to the labours of Missionaries and Schoolmasters in British India; in Africa, by the deep interests which so many of our countrymen take in the fate of its uninstructed population; in America, throughout the United States, and the possessions of the Crown of Great Britain, by the intelligence of the people; and in the southern parts of that vast continent, by the new and more liberal intercourse with foreign nations, which may be anticipated,—presents to our view an unbounded prospect of the diffusion of the British system of education, accelerating the prospect of knowledge, and consequently the improvement and happiness of mankind.

The degraded state into which too many of the female sex are unhappily sunk, can alone be attributed to a want of early instruction, and therefore it is designed that wherever

wherever this system is established they shall be taught a reverence for the Scriptures, and the blessings resulting from habits of industry and truth; and a number of young women are properly instructed in order to undertake the management of schools. Among those formed in the metropolis there are two which seem of peculiar necessity for the instruction of the children of the labouring Irish, both of which have received the assistance of this Institution; another Association in Westminster was also formed, and others throughout the western part of London, where 30,000 children were growing up without education, and in all the dangers of evil example; and various schools in many counties in England, also in Scotland and Ireland, in the United States, and in British America, have likewise been established under the influence of this Parent of the same system. To these are to be subjoined the schools on the British system in Africa, Calcutta, &c. &c., under the direction of the Church Missionary Society, the masters of which are trained in this Institution.

It has been well ascertained that the art of reading is a great advance in the progress of civilization; and it is equally certain, that no well-founded hopes of success on the efforts for the propagation of Christianity can be entertained, unless the rising generation in the heathen countries are enabled to acquire the faculty of searchnig the Scriptures for themselves.

An effort was made in 1813, for uniting the British School at Canterbury, whereby 100 children of Dissenters and Catholics were educated, with the Diocesan School there, and His late Royal Highness the Duke of Kent, with the Archbishop as patron, interposed their influence for this end; but the scheme proved abortive, because one of the

the rules of the Diocesan School is, that the children without exception shall be instructed in the Liturgy and Catechism of the Established Church. A similar treaty failed in like manner, and for the same reason, at Newbury. Although it may be said that both systems have a similar end in view, yet as one of them professes to teach the Scriptures with the Church Catechism, and enjoins attendance on the worship of the Established Church, and the other professes to provide instruction for all of whatever various opinions, and stipulates that the Catechism should not form any part of the course of instruction, nor any particular mode of worship be prescribed, it is scarcely possible to expect that an union should ever take place between them. Yet notwithstanding this shade of difference, we have to congratulate the country that the names of persons of all denominations of religious faith are to be found in the lists of the supporters of both systems, which agree in one most important point—that of teaching the same Scriptures as essential to salvation; and as the British System does not teach any particular tenets, so it asserts the advantages of not excluding any children on that account.

I shall purposely avoid entering further into the differences of opinion, either between the supporters of these schools and those designed for education in the tenets and worship of the Established church,—or those between Jos. Lancaster himself, and the persons who followed his plan, and expanded it into a Society of greater influence and extent than perhaps could have been attained under his own individual exertions, however great and laudable they may have originally been: It was in April 1814, that he resigned his office of Superintendant, and the Society seems to

to have congratulated itself upon the entire separation; "the cause (says their Report of the year 1814, page 32) of general education is served, and as far as the Institution possesses the means of advancing that important object, it will now be able to proceed without obstruction."—Facilitated in this work by the propitious return of peace, it was soon discovered that in the preparations and requisites for war, those of education had been grievously neglected in England, and in all foreign nations,—and this fact may afford the true reason for the juvenile depravity which is now so alarmingly prevalent at home.

At the period now mentioned, the late lamented Duke of KENT, and his royal brother the liberal and intelligent Duke of SUSSEX, lent their active and united diligence, with their fostering and persevering zeal, to the promotion of this new foundation. Auxiliary Societies in different parts of the kingdom were instituted, which remitted half their funds to this their Parent Establishment, insensibly enabling it to become the promoter of schools in all parts of the world, rescuing many thousand children of both sexes from ignorance, and directing them in the paths of virtue and piety.

But these exertions, far beyond the contributions which had ever been made, and a debt of considerable magnitude left as a charge upon the Society, produced great embarrassment to its beneficial designs,—it was therefore proposed that 100 persons should produce 100*l.* each, so as to raise a fund of 10,000*l.* to be invested in Government stock; and if it should not, in two years from 1st January 1815, with accumulated interest, amount to that sum, the contributors should receive their principal and interest if they should desire it, or that it should be applied in such man-

ner as they should direct. Twelve subscribers soon after entered their contributions. Details were sent in of the establishment of no less than 40 auxiliary schools, which happily supplied the defect of that exclusion from those of the Church Establishment, whereby the children of poor parents not frequenting the worship of that Church were deemed unqualified for reception; a fact which proved that the British system is consonant to that toleration, which has for upwards of a century distinguished and strengthened this country—and in every place where a well-organized school has been established, an opportunity is afforded of qualifying other persons as teachers. The Royal Jubilee Schools of Newcastle-upon-Tyne are mentioned in the Reports of this Society with the most ample and just commendation. The union which is effected between persons of different religious denominations who contribute to their support, and associate in the management of these schools, is also attended with the most beneficial effects, a general spirit of good-will is excited between Christians of different names, whereby party zeal becomes extinguished in public good, and they themselves learn, and the rising generation are taught, to consider each other as brethren, striving only to excel in those acts and dispositions which tend to their own happiness and to the well-being of that community. In Northampton and other places "penny per week societies" were formed, and the best effects were produced by such educational associations. Several dumb children were in "the Dudley School" taught to write and to work; and one of them particularly, when he left the school, entered upon a comfortable situation, and gave great satisfaction.

In addition to these efforts, an adult evening school was opened

opened in the Central British School twice in a week, wherein even grey locks and the use of spectacles, which show the advance of years, show also evidence of great perseverance to obtain proficiency.

Five lads from Africa have been instructed in the British System, one of whom died in 1815; but the other four returned to Sierra Leone, qualified to receive an appointment from the African Institution, as superintendents of schools there: two other African lads were also placed in the Society, one of whom had been humanely rescued by Thomas Harrison, Esq. Secretary of the African Institution, from cruelty and confinement.

Amongst the foreign Reports, there is one school at Calcutta, opened in 1810 by the Baptist Mission, which in two years had received 310 boys and 100 girls, who had learned to read the Scriptures, besides writing and needle-work; many of these succeeded to good situations, with a knowledge of English and Bengalee, and it was not found that either of these acquirements unfitted them for their humble stations, or inspired hopes which could not be realized; these are circumstances which, on the contrary, cannot but have due weight in promoting their happiness and virtue. To effect the good purposes of this universal system of instruction, so calculated to be free from objections in foreign parts, the Directors of the Missionary Society ordered, that in future no Missionary should quit this country without being instructed in the British System. Several persons have come also from France and other places since the peace, to receive similar instructions. A school for the children of British Soldiers employed in the Peninsula (and to which 320 children, Roman Catholics as well as Protestants, were admitted on

its first formation) was also established more than two years ago at Lisbon, under the sanction and patronage of the illustrious Wellington, who, while he was conducting our brave soldiers to victory in a rightful cause, wisely and benevolently thought that their children ought to be led through the paths of religion and morality, and, by the blessings of education, trained to become useful members of society.*

The effect which this and other such examples excited, were well calculated to encourage the efforts of the friends of this system.

In addition to the annual benefaction of 100*l.* by His late MAJESTY, the peculiar favourer of this system of education, the PRINCE REGENT opened the list of contributions in 1811 by a gift of 210*l.*, and we find him as an annual subscriber of 100*l.* from that time; while his illustrious brothers lent their aid by munificent donations and personal patronage. And here I cannot refrain from communicating a small incident which occurred to me on St. Matthew's day in the year 1815, when Samuel Birch, Esq. was Lord Mayor, as it shows at once the zeal of the late Duke of KENT for this cause, and also his filial reverence for his venerable father.

After the speeches at Christ's Hospital had been given, and the company were dispersing, His Royal Highness walked down the hall alone; and as he returned, he condescended to speak to me, and said, "I was reflecting upon the great advantage to this School if the British System of Education were to be introduced among these boys." I replied, "Your Royal Highness means upon Dr.

* Extract of a letter for the Duke of Bedford, dated from Cintra, near Lisbon, in 1814.

Bell's

Bell's plan, I presume."—"No, Sir, upon Lancaster's plan —for he was introduced to me by the King." He then approached the table where the books of specimens of the mathematical and other works were exhibited, which he examined with minute attention, and of which he expressed great approbation.

In the year 1815, this Society deemed it necessary to make some arrangements to ensure the attendance of the children on Sundays, at such places of divine worship as their parents might prefer; but they always met with great difficulty in securing that attendance in cases where the parents do not prefer any, or were wholly indifferent on the subject; and therefore the Committee formed a return to be filed at the school of such attendances.

The acquisition of the talents and exertions of the Rev. Dr. Schwabe, minister of the German Chapel in Goodman's Fields, as Foreign Secretary, a department now become a feature of great importance in the Society, is an epoch from which great advantages have followed. His correspondence on the subject; his visit to the Continent, and his intimate knowledge of the system and of its peculiar liberalities, so congenial to his heart, exactly adapted him, therefore, for the most arduous task so judiciously committed to him by the Society. Other members of this Society undertook to facilitate its cause in their journeys, and to fill up their leisure in promoting its objects both at home and abroad. Complete sets of lessons and plans of instructions for the children, and for the teachers, were prepared for their distribution, and the satisfaction with which they were received and adopted, afforded the best encouragement to their benevolent labours. The philanthropist of France, Count De Lasteyrie, whose life has been occupied

in public good, in his work on this subject, entitled "Nouveau Systeme d'Education pour les Ecoles primaires," says, "The mechanism of this system fixes the attention of the children, supports them in their studies, develops their minds by degrees, and prepares them in a more advanced age for subordination and habits of order and industry; happy consequences, which ought to be the end of all human associations. In morals, as in all other knowledge, we must proceed from simple to compound, and not pass over any idea till it is perfectly fixed; this procedure is perhaps less rapid, but is best calculated for ultimate success; and it is that which is adopted in the new system of education," &c. &c. In consequence of these efforts in France, a Commission was issued to the Count and five others to assist the Minister, the Duke de Bassano, in his Report; and on the 27th April 1815, a Royal Decree was issued by Napoleon, directing the establishing of a school in Paris, to serve as a model school, in which masters might be trained for the establishment of similar schools throughout the departments. It is said that two millions of poor children were thus rescued from ignorance, and some doubtless from vice! In the Minister Bassano's Report it was stated, that not more than one-fourth of the population could read.

The success of the British and Foreign Society was coeval with its exertions; and feeling grateful for the encouragement which it experienced, the Committee assumed it "as an indisputable truth, that those grand efforts for the amelioration of the condition of man, by the diffusion of elementary knowledge, which will for ever distinguish the present age in the annals of the world, have either taken their rise, or have been mainly promoted, by the labours of this institution."

Amongst

Amongst the domestic arrangements of the Society, the local circumstances of the house in the Borough Road rendered that situation extremely ineligible; and as the Society possessed a Female school in the King's Road, Chelsea, the Ladies' Committee removed the training establishment to that place, into which the young women entered in August 1815, and particular attention was directed to the properly qualifying them to become school-mistresses, and to the enforcing with more strictness the rules for the government of this part of the establishment. Many of them have since taken the charge of schools in the country.

"The concurring testimonies of these schools lead to a conviction, that such schools in general, of whatever persuasion they may be, through the salutary discipline to which the children are subjected, correcting their habits and informing their minds, are the most sure means of arriving at the cure of those evils which at once disgrace society, and deprive it of many who might form its most active and useful members. Sound and moral education, the grand secret of national strength and virtue, will always co-operate for the prevention rather than the punishment of crime. A zealous application of these means during the space of one generation, would do more towards diminishing the number of crimes, than all the expedients resulting from Houses of Correction and Penitentiary Prisons, howsoever the want of education may have made these methods of punishment necessary; and what is of great importance in the estimate of economy, the expense of erecting one of these new gaols would suffice for the establishment of from 50 to 100 schools. The advantages which are beginning in this age will require time to mature. Thus the agriculturist, who begins to exterminate the noxious weeds from

his soil, and who continues his labour from year to year, has not long to wait before he reaps the benefit of his toils." The Reports returned from several of the schools have expressly stated the reformation among the scholars to be such, that many of the crimes to which they were prone, as lying, pilfering, and violating the Sabbath, are now held by them in abhorrence: some children have subscribed their penny a week to a Bible Association, and others have purchased a bible when their pecuniary rewards have amounted to 2*s*. 6*d*. The poor children at Farnham formed such a Society among themselves before the institution of the Branch Society there, and during the first six months they remitted to it 16*l*. 12*s*. 9*d*., together with an order for 53 small bibles. In Bowyer-lane, Camberwell, where, says the Report of 1816, " parents and children appeared alike regardless of morality and virtue, a waste of weeds and brambles," a school was established, and its effect is better seen than described; the germ of instruction yields the happy fruit of moral reformation. Another such instance may be found at Kingsland, a place once said to be famous only for bull-bating.

In districts where National Schools have also been established, the most beneficial consequences have resulted from the competition; many friends of education have contributed to the support of both; the competition has and ought to concentrate in the general good. Indeed at Oswestry, a Savings Bank was in 1816 subjoined to the means of education, from whence an interest of 4½ per cent. is paid half-yearly to the poor subscribers.

On the 11th of April, 1816, the Society lost the able services of Joseph Fox, Esq. their Secretary, and one of its most indefatigable members. Ever since the year 1808, when

when, with generosity and pious confidence to which few parallels will be found in the history of philanthropy, he rescued this institution, and the valuable system which it is intended to propagate, from impending ruin, by advancing a considerable sum of money, and also becoming responsible for extensive engagements; he entered upon the office of Secretary under the most discouraging circumstances; nor did his ardour abate towards the painful close of his useful life; almost the last efforts of a constitution, already impaired by too long continued exertions in his labours for this Society, were devoted to its service; he felt that his day's work was accomplished, and was enabled to look towards approaching dissolution with Christian serenity: the review of his labours afforded him solid satisfaction and peace, and he expressed thankfulness that he had been permitted to live to see the work in a fair way to be permanently established.

This year opened with the establishment of the Southwark Auxiliary School: a careful and laborious inquiry into the wants of that populous district, although so contiguous to, and forming part of, the neighbourhood of the Society's school, yet fully confirmed the previous conjecture of the necessity of making more ample provision for the instruction of poor children. This new establishment, in the presence of Their Royal Highnesses the Dukes of Kent and Sussex, resting its foundation upon their patronage, was formed on 29th of April, 1816; for the same purposes, and with the enlarged view of affording aid to the Parent Institution; allowing the poor themselves to co-operate according to their ability, and facilitating their exertions in providing instruction for their children. Every

person subscribing one penny per week, or upwards, becomes a member.

The decay of the buildings, and difficulty of access during part of the year to the school in the Borough-road, induced the Committee to treat with the Corporation of London for a piece of ground nearly opposite to it, whereon a commodious structure has since been erected.

During the Royal visit to London in the year, (1816,) the Society's Schools were honoured by the personal inspection and approbation of the Emperor of Russia, and by Their Imperial Highnesses Arch-dukes John and Louis of Austria. Indeed the extent of the design and the simplicity of its execution, divested of all party views and selfish principles, aiming at the promotion of the highest interest of the human race, and guided in its proceedings by the dictates of that religion which teaches us to behold in every man a brother, could not fail to interest those illustrious and enlightened individuals. In France, however, this open plan was superseded soon after the return of Louis XVIII. by a decree on the 4th of April, 1816, which stated the alarms of the Catholics, and the petitions of the Curés of Paris, respecting the new elementary schools. His Majesty, without wishing to give his opinion of the merit of the new method, declared his will to be, that the Catholic, Apostolical, and Roman religion should be exclusively taught in them; that every master not professing that religion should be excluded; that the regulations should be in concert with the authority of the diocesan; that the Curés should visit them; and that the establishment of them should in nothing interfere with the schools of the Christian Brothers, &c. But this abolition of the Protestant system could not destroy the general principle

principle gone forth for universal instruction; and though it be limited by this Order to the established religion of France, yet there is no reason to fear that instruction will not now be more effectually diffused throughout that Empire than heretofore.

It could scarcely have been expected that a Catholic Hierarchy, as soon as they beheld the Protestant system taking a rapid march through their provinces, should have slumbered over such efforts till their own influence was subverted! Yet at the same period, in North America, a country unshackled by any prejudices or peculiar impressions, by which in some others the progress of improvement is impeded, a school upon the principle of exclusion *is unknown*. Although the United States are filled with men of various persuasions, who may be supposed to be naturally prone to the ambition of every sect that their own should prevail above all others! an Act of their Legislature sanctioned an institution on this system, and a school was accordingly opened in New York in 1806, another in 1810, and a third in 1811, in which, amongst the regulations for instruction, it is ordered that the children assemble every Sunday morning, and proceed to their respective places of worship; of these there were seven denominations of Christians, comprising together 825 scholars. In these Reports we hear of no disunion or jealousy, nor disagreement with each other; but each is taught to pursue his own duty, and to love his neighbour though a Samaritan.

A proclamation in the Gazette of Hayti invited artists and teachers from all nations for the instruction of youth, promising them complete toleration; that any difference of nation or of religion should form no motive of exclusion,

and that nothing would be regarded but merit and abilities. So popular an invitation was received with much interest, and the subsequent establishments of that island have borne ample testimony to its utility.

The Ladies of this society were not inactive in their efforts; knitting was introduced with very beneficial results in their Schools at Chelsea and Southwark, and some liberal contributions were received. These new schools gave rise to two other Associations in Lambeth and Newington; to one at North Street, Finsbury-square; Shadwell, Poplar, Bristol, and other places; in all which an increased attention has been paid to the observance of the Sabbath; instances of neglect are not only very few, but progressively decreasing. This shows, however, that the originally liberal but injudicious plan of Joseph Lancaster, to leave the conduct of the Sabbath to the parents of the children, was in itself ineffectual to their proper training; as soon as the Committee made it a rule of the Society, and saw it enforced, the worship of that day has been observed. Many of the children have been received into Sunday Schools, and if they do not accompany their parents, they are numbered with their fellow pupils, and sent to their respective places of worship; a plan which not only expands the benefit of Sunday Schools, but also co-operates with the religious views of this society.

Some communications were made to the schools in the Scilly Islands, and also to the School in Dublin established in 1811 by the Duke of Kent, which received a Parliamentary grant of 6,900*l.*, for the foundation of a Model School, and a Seminary for the Instruction of Masters. No less than 23,000 children were then receiving the benefits of these Establishments in conjunction with the Hibernian

nian Society, for which the friends of that sister kingdom have ample reason to congratulate themselves.

To facilitate a correct knowledge and application of the British System both at home and abroad, a Manual was published descriptive of the progress of instruction in all its stages, and illustrated by plates and samples of needle-work.

Four Youths were received from Russia for instruction, to be School-masters at St. Petersburg, and were afterwards conducted to the study of the Madras plan of education: two of them were of the Greek Church, and two of the Lutheran; they were present at this Society's General Meeting in December 1816. And the King of Spain also commissioned an Officer of an Irish regiment in his service, to acquire an intimate knowledge of the system, in order to extend its benefits to that country.

The year 1817 opened with the auspicious annunciation of the completion of the loan of 10,000*l.* proposed and begun in the year 1814, but the public benevolence had now amounted to 1124*l.* 13*s.* 4*d.*; amongst these benevolent contributions we find the name of the celebrated Robt. Owen, Esq. of New Lanark, who subscribed 1000*l.* the new Buildings were accordingly completed, and opened on the Anniversary of His late Majesty's birth; it forms an era in this history, and recalls to our recollection his own benevolent encouragement for its success.

The Masters and Mistresses, in training, are no longer exposed to those scenes of depravity with which they were before surrounded; the Model Schools now afford opportunity of doing justice to the system; Foreigners and numerous Visitors now study it with ease and advantage: it forms a central point from which its benefits may be

be every where diffused; and the cases are not few, where the instruction given to the children has reclaimed their parents. It has become the invariable practice to commence and close the business of the school by some of the monitors reading a chapter from the Sacred Scriptures in a distinct and audible manner.

In this year a school was established in Ebenezer-square, Hounsditch, for the poor children of Jews, after many difficulties and objections which were happily surmounted; 400 children of that persuasion are thus provided with the means of instruction on the plan of this Society. See *postea.*

The school in the parish of Newington, already mentioned, was begun by the Lord Mayor, M. Wood, Esq. who on the 14th March 1817 laid the first stone for the reception of 400 children. In a survey of that populous district, no less than 1509 children of both sexes, between the ages of five and 15, were without instruction, or even the prospect of obtaining it. This example happily excited a similar zeal in the friends to the Madras system, by whose liberal contributions another school was also erected, and it is hoped that by these united efforts the education of all the poor will be effected. Lambeth and Christ's Church were not to be left behind in these good works; and "perhaps no measure which human wisdom has yet contrived, is more calculated to bind the poorer classes to us in affectionate attachment, than joining with them to make provision for the present and future happiness of their beloved offspring."

In the N. E. part of London, more than half the number of children between the ages of six and 14 are destitute of instruction; an Auxiliary Society for Islington and North London, and a School for Girls, was opened:

the co-operation of all these powerful measures must eventually reform the manners of our people.

The British System is, notwithstanding the Decree of 4th April, 1816, above stated, resorted to by His Christian Majesty's Ministers, down to the Mayor of the poorest village—all feel a national interest in shewing their zeal in the cause. "No field-day can display a more numerous or more elegant assemblage than those days in which the Normal School at Paris is opened for the public distribution of prizes, in which the visitors take as lively an interest as those who seek to be rewarded."

When I revert to my own country, the acute readiness with which, both in the Schools of this as well as in those of the National Societies, the young pupils, in the presence of numerous audiences, over which the first men of rank and of the constituted authorities preside, answer many questions not before expected or taught, a devout aspiration arises involuntarily, that their united co-operations may secure not only the temporal but the eternal benefit of objects once so destitute, and for that very reason peculiarly interesting to Christian benevolence.

Mr. Shaw, a member of the Committee, in his remarks on the School at New York for poor African Children, says, "Never was any one more highly gratified than myself in visiting the School. Whether the unusual sight of 300 Africans in an improved and improving mental state, made me look with partiality on them, I know not; but I conceive that there was more order there, and more strict attention paid to the system, than in any School which I had visited. In one corner was an African Prince attentively copying the alphabet. A young lad of about 14 years of age was reciting passages from the best authors, suiting

suiting the action to the words; another was working difficult questions in geography, &c. &c. In fact, let the enemies of these neglected children of men perform a pilgrimage to New York, and at the shrine of Education recant their principles, and confess that the poor despised African is as capable of every intellectual improvement as themselves."

Let us not then any longer be told that the African race is an order of inferior beings, while we can also point to Hayti as a proof, that when their intellect shall have a fair chance for cultivation, and when their spirits shall be unsubdued by oppression, they will naturally rise in the scale of civilization, to a point perhaps far higher than can be fairly claimed by many of those who have proudly despised them. The Schools at Sierra Leone have flourished under Governor Macarthy, who has devoted the energies of his mind to promote the general welfare of the Colony, and to the civilization of Africa.

The correspondence of the Society having become very general, a Sub-Committee for that special puspose was formed in 1818; one great object of which has been to secure the co-operation of intelligent persons in all large towns of this kingdom, in order to procure the most accurate information relative to the state of the poor, with regard to education; and for this purpose printed queries have been transmitted, the answers to which will form a valuable document. A most gratifying part of the communications already received, is that which states the excellent moral effects universally produced upon the population, where this system is carried on perfectly.—The utmost perfection of education can only be attained where the disposition and habits of every individual child can be accurately

rately studied; his general conduct during the whole of the day should be watched over by an enlightened and well-instructed tutor, who will seize every opportunity to mould the mind of his pupil to virtue, and avail himself of every passing circumstance to inculcate a lesson of instruction. Such are the plans of Pestalozzi and Fellenberg; but they are chiefly calculated for private families in easy circumstances, and for the middle and upper ranks of society. Our concern is with the million of poor, and here the question is only what is practicable.

In the progress through the several Schools, that of the Jews in Hounsditch affords another evident example of the merit of the system adopted in producing facility in the acquisition of languages, for in nine months after its establishment, some of the children were enabled to read and understand Hebrew. In 1818 the progress of instruction in France had considerably advanced—the French Government protected and supported the School Society, and gave countenance not only to those upon the principles of the Catholic Religion, but the Schools of Protestants were equally patronized and supported by authority. In Switzerland several new Schools were opened, and some public spirited individuals at Basle applied to this Society for assistance in establishing their plan.—The Grand Duke of Saxe Weimar also, at Einach, embraced the method of training schoolmasters, and applied for a teacher; and a Mr. Hyrdess, of German extraction, possessing ample ability to fulfil His Highness's wishes, was sent accordingly.

Branches from the female department were in this year formed in several districts, under the superintendance of the Ladies' Committee, which was augmented by several personages

personages of distinction, whose zeal emulated to surpass their rank, and supported it in the most liberal manner.

The progress of these Schools in France, at one moment unpropitious, had advanced in 1819 so far as that their number, under the sanction of that Government, extended to 1209. One of them was opened at Florence, under the auspices of the Grand Duke of Tuscany, and several others on the Continent.

Mr. William Allen, the Treasurer of this Institution, visited Norway, Sweden, and the South of Russia, where he was well received by the most illustrious characters, and availed himself of his general knowledge of this very interesting subject, to promote the objects of the Society. Brussels and Malta also established Societies—and New York, Philadelphia, Halifax, Hayti, and Port-au-Prince, have already reaped the benefits consequent on this enlightened system. Similar elementary Schools in the East Indies have been very actively employed for the judicious education of the rising generation—the returns from them in 1819 were, Of children in the Native Schools in connection with the Baptist Missionary Society, 10,000—of the London Missionary Society 3000—and of the Church Missionary Society 2500, making together an aggregate of 15,500.—The great encouragement afforded by Sir Alexander Johnstone, Governor of Ceylon, has considerably aided the Society's efforts there. At Sierra Leone, 2104 children were instructed. The demand for teachers from the Parent Establishment was of consequence greater than at any former period—the Committee were therefore much occupied in promoting this important object of the Society. Parents have everywhere become more urgent to send their children

children to school, and a still greater interest has been excited in all cases where they contribute a small weekly sum for their education.—New Auxiliary Institutions were opened in Bloomsbury and South Pancras, under the patronage of the Royal Dukes of Kent and Sussex; the Duke of Bedford being President. In Southwark two additional schools were opened.—Thus, although 1200 children were provided with education, and probably as many in the National Schools, yet increased applications were made for admission to this Parent Society; a clear evidence that the value of instruction is more generally appreciated, and that the method of acquiring it, which these schools afford, is rapidly gaining on the public estimation.

In Hackney-road and Fleet-market, Schools for 300 children in one, and 600 in the other, were instituted; and the Jews School above mentioned has been of essential service, not only in education, but also in rescuing the children from profligacy; and their progress in the Hebrew tongue has been so satisfactory, that I cannot forbear extracting from its return, That in Hebrew, 80 read short lessons, 130 read prayers, 30 translate them and the Scriptures into English. In English, 30 in the second and third classes read and spell words of three letters, 40 read short lessons, 80 to 90 read Scripture lessons, 100 read the Bible, 30 of whom spell from dictionaries, 100 in arithmetic, many of whom work the first four rules both simple and compound. The effect produced upon the children is very striking; applications for admission are more pressing; a much greater number than the school can receive, wait for admissions; the tuition of girls is contemplated, and an Auxiliary Society of Ladies has been formed. Notwithstanding this, and all the other exertions of this Society,

Society, the want of education in the metropolis calls for the combined efforts of benevolent Christians of all denominations. An actual survey of various districts in London leaves no doubt of the fact, that 40,000 children are yet unprovided even with Sunday School instruction; and by the returns from various parts of the country, there is reason to believe, that in England and Wales there are 500,000 children yet unprovided with the means of instruction.

The Society's exertions are assuredly very laudable; but if its funds are inadequate for the purpose of meeting so extensive a call, it would seem most advisable for the Committee to limit its efforts to our own country, until sufficient accommodation can be obtained to secure their instruction at home, before any further exertions are taken to educate the children of other nations.

In the female department we find the additional patronage of the Duchess of Kent. Indeed this name brings so much effect with it, that Her Royal Highness could not fail to render her notice of this Society, which was distinguished by her late lord's continual patronage, in a tenfold measure acceptable. New Schools for Girls were instituted in many parts, and as many new subjects of moral improvement have arisen and taken root amongst us.

On the 23rd of January, 1820, died His Royal Highness the Duke of Kent, the active Friend and Patron of this and most other Charitable Institutions. On this melancholy event, the Duke of Bedford, in a letter addressed to the Society, said, "When I reflected on the great loss which the Society had sustained by the death of His Royal Highness the Duke of Kent, when I considered the ardent zeal and unwearied labours which I had so often witnessed in His Royal Highness, to give permanency and stability to

the interests of this excellent institution, I felt conscious that it was the bounden duty of every well-wisher to the Society, to redouble his efforts, and endeavour, as far as he was able, to supply the loss occasioned by the premature death of this lamented and illustrious personage. We have only to visit those crowded receptacles of crime and wretchedness, the prisons of the metropolis, and ask the youthful depredators, who so unfortunately swell the catalogue of offenders, how many of them have been educated at the National or British Schools; and the answers we shall receive will form a more triumphant argument than any we can urge in favour of the essential advantages of this system of extended education. I consider the National Society as emanating from ours. The Lancasterian Society was making rapid strides towards the completion of its great object, when some individual instituted a sort of counter Society, professing to dispense education on the religious principles of the Established Church only. This institution was upheld by great and eminent names, and under their auspices it prospered; we rejoiced at that prosperity, though at the same time we preferred our own system as resting on a broader and more comprehensive basis, extending the blessings of education to the children of the poorer classes of all religious sects and denominations. Some well-meaning persons were apprehensive that the Institution of the established church might be endangered by the extension of this system; but those apprehensions soon died away, when it was seen that we were supported by the pious views of the late King, and the beneficent Patronage of His present Majesty. The two Societies are now co-existing, each possessing the broad line of extended education, but each acting under its own separate

rate system, without jealousies or suspicions; without rivalry, except in the wish to do good to our fellow-creatures."

To the liberality and frankness of these sentiments, I have not found any one who differed from the noble President, and they afford an illustrious example to all who see in different lights, the same prospect.

A well-founded tribute to the memory and zeal of His Royal Highness the Duke of KENT was recorded by the unanimous resolution of the Society on 1st February 1820, in which he was justly denominated "the warm and constant patron, the zealous advocate, and the active promoter of universal education, and of the principles which form the basis of this Society;"—that they gratefully remembered, and were most anxious to record, that His Royal Highness very early after the first introduction of the British System of Education, and in consequence of a full conviction of its vast importance to the best interests of mankind, avowed himself its warm friend and patron; thereby following the example of his venerable and august father; — That His Royal Highness never, under any circumstances of difficulty, ceased to prove his sincere and deep interest in the progress and success of the labours of this Society, both in public and in private; and still at the eve of the illness which terminated his valuable life, shewed his readiness to aid them, not only by his advice, but also by his active co-operation;—and that they were convinced his patronage and support had been of the highest importance, and contributed much to the rapid and wide diffusion of the incalculable benefits upon the nations of every part of the globe, by the institution of the British System.

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In veneration of the memory of our late Monarch, it ought never to be forgotten, that his wish that every poor child in his dominions might be able to read his Bible, was carried into effect by his own approbation and sanction of this Society: and that it was always near the heart of his son, and that its calls and claims with him were never out of season, nor too often repeated. His late Majesty demised on the 29th January 1820, aged 82 years! after a reign of 59 years, three months and nine days.

I hope to be excused for this digression; it was impossible for me to refrain the record of the Society's gratitude so congenial with my own, and to repress the sentiment which has been frequently stirred within me on this and other occasions.

The Society also lost in this year, one of the few who in its severest trial and difficulty generously united to extricate it from the embarrassments which endangered its continuance; I mean Sir JOHN JACKSON, Bart. M. P., a man whose benevolent spirit and urbanity of manners, conciliated the hearts of all with whom he had any intercourse.

But to proceed. The demand increasing for teachers, formed a satisfactory criterion of the extension of the British System, greatly assisted by the exemplary conduct of the teachers themselves; 35 of these, completely instructed, were during the year 1819 sent forward to effect its important purposes—the school itself flourished, but was incapable of receiving all who applied; 100 children were waiting for admission. The auxiliaries already mentioned were well supplied, but they were not enough; for not less than 10,000 children were computed to be still unprovided with instruction.—The same cause which increases

increases the necessity of assistance, manifests the difficulty of obtaining it.

An appropriate library has been attached to the School in Spicer-street and some other places, to which those who have quitted the establishment are allowed access, which contributes much to cherish the love of improvement.—In the Fitzroy Schools, great care has been observed in the religious part of the education, and every one who leaves them is presented with a pocket Bible. The school in North-street, Finsbury, received the patronage of the Duchess of Kent, and is prospering under the superintendence of a Committee of Ladies.

The Trustees of the Debtors School transferred to this Society their funds, consisting of 579*l.* 8*s.* 4*d.* on condition that all the children of such Debtors as have hitherto been provided with instruction by that institution, should be received into this school.

It would lead me to a length too far to secure attention, if I should attempt to follow the details, correspondence, and valuable Reports which have been presented to me; but I hope that the mode which I have adopted has been sufficient to prove the necessity of the Society; nay, more, its utility, and the extent of its progress.

The Society for the same purpose in Ireland assisted no less than 101 schools in 1819-20, and in that year progress was made there in the establishment of schools far greater in proportion than had taken place in three times the same period. Since the commencement of the institution it has educated 15,754 children, and sold 217,409 books. Through the diligence and instrumentality of the Hibernian Society, 529 schools have received 58,000 pupils, and thence was diffused its beneficial light into numberless huts and cabins.

In

In Scotland a new Society was formed for education in the Northern Highlands under the patronage of His Royal Highness Prince Leopold and other distinguished characters; this, in addition to the Gaelic Society, promotes general benefit in those parts; nor has the recent pressure of the times yet been suffered to affect the great cause of moral improvement in the British Islands, where this solid and sure foundation of national prosperity and happiness is progressively gaining strengh.

In all parts of the Continent, in Madagascar, in the African colonies, and some of its interior settlements, and in Asia and America, the British system is proceeding with unabated vigour, and is rendering itself universally acceptable to the world. The Emperor Alexander has himself founded several schools for poor girls, and sent instruction and improvement to his banished subjects in Siberia. Neither have the Papal demesnes, nor the kingdom of Naples, been backward to take example from the Greek and the Protestant Churches; and in Switzerland the Grand Council has ordered the establishment of similar schools in every parish. The Archipelago, the Ionian Islands, Malta, Denmark, and Sweden, and so on to the West Indies, and Nova Scotia in America, and Bombay and Calcutta in the East Indies, have all passed under the vigilance of this Committee and their Treasurer; some by his own inspection, and others by that of their able coadjutors in this general cause, preserve the zeal which was manifested at the first foundations in those places.

Such is the view which presents itself at the termination of the Reports up to June 1820, which cannot be contemplated without offering praise to that Divine Wisdom and Goodness, to which the success is to be ascribed,

with whatever progress has been made in the dissemination of intellectual, religious, and moral blessings. From those who value the eternal interests of man it asks co-operation and aid; and it commends its humble labours to the Supreme Ruler of the Universe, knowing that under his care, and with his blessing, it must prosper and bring forth fruit, some ten fold, some sixty fold, some an hundred fold.

In the Female Schools the experience of seven years past has shown the benefit of encouraging weekly penny subscribers for providing clothing for the children; it shews them the value of small savings; disposes them to care and industry; leads them to depend on their own exertions and contributions for their comfort and decent appearance, with the pleasure of seeing that it is all of their own procuring, which is far more effectual than when received by gift from superiors.

The method of teaching needle-work, as well as reading, has been much improved; a school library has been established, and some of the girls have, of their own accord, desired to deposit with the mistress small sums and rewards towards purchasing a Scripture history: these instances are esteemed and encouraged as the foundation of future economy and improvement, when they shall enter into situations, and be at their own charge; and many are now manifesting, by their good conduct and fidelity in service, the fruits of this culture brought to maturity. Instances of refractory children, or unwise and ungrateful parents, are to be expected in all extensive associations like these: but they must not be any check to these labours; for then the same obstacles would present themselves in every work of charity, and thus would tend to extinguish all benevolence amongst

us;

us: we must go on in the work begun, "hoping for nothing again."

Female education in India has also found its parents at home; a mistress has received her course of instruction here for this purpose for the Model school at Calcutta.

I cannot close this investigation without expressing my satisfaction at tracing through the records of this institution, a liberality of sentiment, which should always animate the promoters of every charitable work when it is met by any other whose designs may discover shades of difference, in which men are prone to be tenacious. I have had opportunities of investigating those of the National schools, and have no hesitation in bearing the same grateful testimony to the liberality of the sons of the Established Church, who must be allowed the wish, and the consequent efforts, of teaching to all Christians, if it were practicable, the merits of its catechism and worship. But it must be ever remembered, by the zealous advocates for either of these admirable systems, that there will be some of Paul and some of Apollos ministers by whom ye believed; and that though Paul plant, Apollos water, it is God that giveth the increase. 1 Cor. iii. 5, 6, 7.

Finally: The most accurate and circumstantial account that can be given of this, or indeed of any school or institution, conveys but a very imperfect representation when compared with the effect of personal inspection. One hour disposed of in passing through the several classes, and tracing the improvements made in their progress from the drawing of letters in sand, to the writing copies and working arithmetical problems—from the spelling single syllables to the reading whole chapters, and answering ques-

tions unprepared and unexpected, (in addition to the orderly behaviour and decorum of 700 or 800 children, the eldest of whom does not exceed 14 years of age,) affords a series of satisfaction to the minds of those who contribute to impart the blessings of education, which personal inspection can alone impart.

One of the standing regulations of this school is, that it is daily open to public view; and therefore I availed myself in the month of August last of this rule, as well as of the polite facility of the Treasurer, to visit both its departments. Mr. Pitkin, the intelligent and active superintendent school-master, conducted me through all the classes; there were present 700 scholars writing and cyphering—but all in their respective seats except two or three, who for some idleness were standing separately at the side of the building: the whole was proceeding in due order; there were at that time six native youths from Madagascar, who were resident in the house, and of whose behaviour and general conduct the master spoke very favourably; their native language being as yet unwritten, they were taught to write it from their own articulation; the sounds by which they expressed themselves were written in English letters, and the thing which they appeared to signify was set against it; so that they were thus acquiring the two-fold knowledge of writing their own and our languages together; as, *ma lem* soft, and *ma lim* slow. They were the sons of princes and statesmen in their own island, and had been sent to England for instruction in our laws, arts, manufactures, and religion, and had during their first six weeks residence made very considerable improvement.

In the Girls school there were about 250 children, and

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on several of the forms, some young women who were learning the British system in order the better to perform their offices of Missionaries to distant countries. The progressive improvement of the children up to the higher classes was very satisfactory, and in writing, there were some hands which will probably assist them to become very useful members of society. At a signal from the chief monitor a profound silence prevailed, while she read in a most impressive and audible voice, without the least tone, or error, the ten Commandments, after which the mistress examined the school generally, calling upon any of them to answer as to the origin of these commandments, to whom they were given, at what time, and by whom they were dictated, and in what part of the Holy Scripture they were to be found; and when, at my request, she desired to know how they were applied to us, she was answered that they were dictated for all people as well as the Israelites; and when she asked what our Lord said concerning them, one child replied in his own words "I am not come to destroy the law, but to fulfil;" and when she required to know in what part of the Gospel this was found, the child, who was 12 years of age, answered, The fifth chapter of Matthew.

It is the practice for all visitors to these excellent schools to write their names in a book kept for that purpose, upon the respective desks of the master and mistress.

The Prince of Madagascar, Rataffe, son of King Radama, above mentioned, being in London, visited the Meeting of the London Missionary Society held at Great Queen-street Chapel in June last; where his presence excited considerable sensation, which was expressed by a resolution of the most respectful acknowledgments, and of

assurances to King Radama, for his gracious reception of the Rev. David Jones, one of the Missionaries, and of their desire to meet his wishes, extracted in a letter addressed by him to the Directors. This resolution was presented to the Prince by the Rev. R. Hill, who at the same time expressed, in the strongest and most affectionate terms, the pious wishes and prayers of the Society for the Prince, his royal brother the King, and for all the people of Madagascar. The great congregation assembled, then sang with peculiar ardour the 117th Psalm, "From all that dwell below the skies," &c. after which, the Prince withdrew amidst general acclamation.

In the autumn of 1820, His Excellency R. T. Farquhar, Esq. Governor of Mauritius, despatched Mr. Hastie on a Commission to Radama, with a view to conclude with him a treaty, having for its object the total extinction of the slave traffic in that Island; and the negotiation was crowned with success. With the full approbation of the Governor, Mr. Jones accompanied the Agent to the court of Radama, where he was received with much cordiality. Mr. Jones availed himself of this opportunity to promote the object of Christian Missions; of which the King having satisfied himself, wrote to the Directors for Missionaries and their families, provided that a number of artisans should accompany them, being solicitous that his people should be instructed in the useful arts, as well as in the Christian religion, and promising them all the protection and safety, the respect and tranquility, which Missionaries may require from his subjects. Evan. Mag. June 1821, p. 261.

I hope to be excused for this digression, and for extending it by the following extract.

Extract

Extract of a Letter from Mr. Jones, Missionary at Madagascar.

Tananarivoo, May 3, 1821.

My time has been employed in teaching 16 children committed to my care by Radama (the King) to receive an English education. Three of them are the children of his sisters who board with me; one of whom is heir to the crown. The others are all children of the nobles, who possess bright talents and a quick understanding. A boy not yet six years old, his sister and two others, begin to read portions of the Sacred Scriptures in English with some fluency, although in November last they did not know even the alphabet. On Sundays I catechize them, and teach them to sing the praises of God. The King is highly delighted with their singing, and frequently comes to hear them. They know that they have immortal souls, and can answer many questions concerning God, Jesus Christ, death, heaven, satan, &c. But I find it very difficult to convey to their minds any ideas of religion—the more so from the want of suitable words in their language to express spiritual things. I have conversed with many others besides children, and have experienced the same difficulties. However, the little progress they do make, and knowing that the children teach their parents what I teach them, affords me much pleasure and encouragement. If I had two more Missionaries with me, I could immediately establish another more extensive school. As to the religion of the natives, I find that they believe in the existence of one God, who made and governs the world. I have not been able to discover that they have any stated times of worship, except the men called Diviners, who pray to Him to direct

their divinations. They also believe that there is a devil, who, they say, dwells in a cave not far from the town, and many pretend to have spoken to and received answers from him. They have very confused ideas concerning their souls, and a future state of rewards and punishments. They pray to their ancestors, and pay great reverence to their tombs. Radama says, that he does not believe in the superstitions of his people, but that he conforms to some as the established customs; that he does not wish by any means to encourage them; that it is impossible to induce his subjects to relinquish their divination, polygamy, &c. all at once; but that he hopes, by degrees, their minds will be more enlightened, and that a great change will take place in the course of a few years."

In the preceding pages the exertions of the Ladies' Committee were mentioned; but it has been reserved for this place to state their peculiar regard to the sufferings of all females in India, subject to the restrictive laws and manners of their several castes. It will be happy for England, if she be enabled, through the instrumentality of the wives and daughters of British residents there, to devise a remedy, and to adopt the wise recommendation which they have already offered, tending more to effect the conversion of the natives so long desired, than any measure hitherto adopted. The subject is too interesting to be slightly passed by, and I have no doubt that the female part of my readers will be too much affected by the following notes, to complain of my earnest solicitations of their attention to them. The case seems to be one of those which is more peculiarly their own.

In the efforts to promote education in Hindostan, that of females was entirely overlooked;—an affecting appeal

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on this subject was made through the interesting channel of the Missionary Chronicle, in October 1820, which excited the kind consideration of the Ladies' Committee of this institution; a fund was immediately raised, and remitted to the Treasurer of the London Missionary Society, to be applied towards this important object; and this Committee selected a proper person on whom they have every reason to repose this confidence. She appeared to possess every requisite talent, joined to decided personal piety, and a mind devoted to the instruction of the heathen. After having been duly initiated in the British system of education, Miss Cooke embarked in the Abberton, Gilpin, for Calcutta, on the 28th of May last, with the Rev. Mr. Ward, Mrs. Marchenon, and several other persons connected with the Serampore Mission. From the most authentic accounts it appears, that there are 100 millions of souls in India, of whom 75 millions are females, subject to the British Government, the latter of whom have hitherto been left in prejudice, ignorance and darkness. Surely, no appeal can be greater than this fact to the sympathy of the female mind in England, where every facility of instruction has raised them to the experience of religious consolation!*

The writings which have hitherto formed the basis of legislation in India, have prohibited from females the knowledge of the Veda, and doomed them to a state of mental subjection. The calamity the most dreaded there, widowhood, is, by the jealousy of the other sex, suspended, as a judgment of Providence, over the female who shall dare to acquire a knowledge of the alphabet. Muneo, one of the Hindoo Legislators, says (translation by Sir W. Jones) "Woman has no business with the Veda—

* See Missionary Chronicle, July 1821.

this is the only law fully settled; having therefore no knowledge of the expiatory texts, sinful women (meaning all women) must be as foul as falsehood itself; and this is a fixed rule." Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes her for the result of his own law.

The dreadful consequences of such laws, and such a state of feeling towards the sex, are most strikingly exhibited in the present state of female society in India. Here is a whole empire comprising so many millions of females, in which a single school for girls has not existed for thousands of years; the females have never seen a book, except in the hands of men, and have no knowledge of any one of the mental employments of the sex in a civilized country. Their fingers have never touched a needle, a pair of scissars, a book, or a pen, and they are entirely excluded from all intellectual intercourse with the other sex. "A woman is not allowed by law to go out of the house without the consent of her husband; neither to talk with a stranger, nor to laugh without a veil on her face, nor to stand at the door, nor to look out at the window.*

The souls of women, as well as those of all individuals of the inferior castes, are condemned to continual transmigrations till they are regenerated in the bodies of men. Menu says, A man untainted with covetousness may be a sole witness, and will have more weight than many women, because the female understanding is apt to waver. By the Gentoo laws, if a wife bear only daughters, the husband may cease to cohabit with her and in this case, according to Menu, he may, after waiting 11 years, marry another: and if a wife speak unkindly to her husband, she

* Ward on Hindoos, 6, 312.

may

may be superseded by another without delay. A woman, says Menu, is never fit for independence, and must never seek it; she must always rise before her husband, but never eat with him; she must not dress, nor take any amusement in his absence; let her macerate her body by living voluntarily on pure flowers, roots and spirits, but let her not, when her lord is deceased, ever pronounce the name of another man. Notwithstanding his errors, a husband must be revered by his wife as a God. The marriage of a widow, says Menu, is never named in the text concerning marriage: this practice, fit only for cattle, is reprehended by the learned Bramins.

She who deserts not her lord, but keeps in subjection to him in her speech, and her body, shall attain his mansion in heaven, and by the virtuous in the world be called Sadheri, good and faithful. Menu. But if she be disloyal to him, she incurs disgrace in this life, and will be born in the next from the womb of a shakal, or be tormented with horrible diseases which punish vice." I forbear to recite many passages equally as disgusting as they are severe and unjust, and contrary to our notions and happy experience of the chief refinement and consolation of social life.

What can be expected but that, in such a state of depression and ignorance, the female character will be awfully debased? Hence, among the Rajpoor mothers, the murder of female infants has been universally practised: mothers among the castes, in fulfilment of their vow to obtain offspring, are seen sacrificing their first child in the Brum-hu, Pootru, and other Sacred rivers; and many females drown themselves, assuredly preferring death, as soon as they become capable of feeling their degradation;

but the cause of it has been, perhaps by way of excuse, ascribed to superstitition. At Allahabad, a British officer saw from his window, 16 women drown themselves, in the confluence of the Jumna and Ganges and 705 were in 1817; in the presidency of Bengal, voluntarily immolated on the funeral pile, or were buried alive with the bodies of their deceased husbands.

Next to the wise and gradual interposition and influence of a benevolent government, female education forms the most probable and effectual means of putting an end to this deplorable state of female society; and could funds be raised by a distinguished Association of Ladies in London with auxiliaries in the Country, for this and other objects, Schools taught by native females might be immediately established.

There is a class of females in India, the daughters of our countrymen, who are acquainted with the native languages, and from whom a wise selection might be made; and who, after receiving proper instruction, might, as local mistresses, become the greatest possible blessings in India. The state of Indian manners forbids females to be placed under the tuition of men: this alone calls for and shews the necessity of the interposition of ladies here. It may be difficult to overcome prejudices among the natives against female education; but they will gradually subside, and we shall soon witness the triumph of these humane exertions, in the delightful appearance of a state of civilised society in India, rewarding the efforts of the accomplished and amiable females of Great Britain.

It since appears by a communication last year from Bengal, that the Calcutta School Society is at this time extending its views and operations to the education of female

female children; to which their attention has been directed by the sentiments of some of the principal natives, one of whom has even eventually undertaken to publish an extract from authentic Hindoo writings in furtherance of this object.

The London Missionary Society is also making similar exertions in Tamul and Travancore. From all these statements it has been proposed, that a Subscription be raised for the express purpose of promoting the education of female natives of British India, by sending out a well-qualified Mistress, to be at the disposal and under the direction of the Calcutta School Society. These funds will be received by the Committee of the British and Foreign School Society, and applied in connexion with that Society. And the following Ladies recommend this plan to the attention of all benevolent persons, and particularly to those of their own sex, and have undertaken to receive contributions; viz. Lady Johnston, Lady Bell, Mrs. H. Gurney, Mrs. Hagen, Mrs. Millar, and Misses Bradshaw, Hanbury, J. Harris, and Sewell, &c. &c.

Under such favourable auspices the enlarged benefit and utility of this British and Foreign School Society now flourishes; its designs and beneficial objects are more manifested; its domestic and distant modes of instruction are published without disguise or restraint; and the sale of them constitutes part of the generous contributions in aid of its funds.

His Majesty George IV. is its Patron.

Their R. H. D. of Sussex, and Prince Leopold of Saxe Cobourg, are its Vice Patrons.

His G. D. of Bedford, President.

Twenty-two Vice Presidents, and an active Committee.

William

William Allen, Esq. of Plough-court, Lombard-street, Treasurer.

Rev. Dr. Schwabe, Foreign Secretary.

James Millar, Esq. Museum-street, Assistant Secretary.

Mr. Pitkin, Resident Schoolmaster.

Mr. B. Lepard, Penderson Place, Bethnal Green, Collector.

5. THE BEDFORD FREE SCHOOL,

(TOTTENHAM-COURT ROAD,)

INSTITUTED A. D. 1813.

The education which this institution professes to administer to female children of the poor, is chiefly conducted by benevolent Ladies, who devote their attention from day to day in this laudable pursuit—who are unremitted in their zeal to effect the design which they have conjointly undertaken; they remind us of one of the religious societies in the 15th century, founded by the pious Gerard de Croote, a native of Deventer, whose life was written by his contemporary Thomas a Kempis; it received the sanction

tion of the Council of Constance in the following century, observed in its discipline the rule of St. Augustine, and flourished in Holland, the Lower Germany, and adjacent provinces. It was divided into two classes, the learned and the unlearned brethren, who though they occupied separate habitations lived in the firmest bonds of fraternal union. The sisters of this virtuous society employed their hours that were not consecrated to prayers and reading, in the education of young persons of their own sex, and in branches of industry suitable to their character, and their schools acquired an illustrious reputation.*

The strongest plea for religious education is founded upon the fact, that "mankind having been left to the guidance of their own understanding, soon sunk into the grossest ignorance of God, of religion, and of a future state. From this sort of ignorance all the vices flow which pollute human nature. Wherefore, to cut off the springs of our woe, God sent down from heaven his Son, to teach us the knowledge of spiritual things." Macknight's Truth of Gospel History, p. 7.

To diffuse the blessings of moral and religious instruction, combined with those works of industry which are calculated to inspire sentiments and conduct that may improve the moral condition of the poor of the metropolis, and to awaken in the parents a sense of their duty, cannot fail to interest the attention and patronage of the opulent and wise; nor can this and other similar establishments fail to operate as auxiliaries to those of greater extent, in forming a barrier against juvenile depravity and temptation. Why should any one in modern times be alarmed for the suc-

* Mosheim.

cess

cess of, or be deterred from the duty of perseverance in, the education of the children of the poor, because of the increasing depravity of others; and because it is acknowledged that infidelity itself has been working in deeper under currents to sap the foundation of Christianity itself; but has not and will not prevail against it; for, let it be known that the respective lovers of light and darkness have in this time arrived much nearer that crisis of their contest, which shall separate the adherents of the one from those of the other; the effects of unbelief and superstition, like those of ignorance and neglect, are said to have increased in equal proportion with those of the humble exertions of the followers of Jesus Christ, who love his appearing and join hand in hand to promote the coming of his kingdom; and these efforts, it is conceived, are excited and protected by that divine superintendence which will subdue its enemies, and give effect to the exertions of its parents "if they faint not." It is a mercy from God, that means have been discovered and employed to recover, maintain, and secure the lost sheep, and the same shepherd will finally enfold them all.

This school is under the patronage of Her Grace the Duchess of Wellington, and is conducted on the plan of Dr. Bell, and in union with the National Society. Its design is to instruct the children in the Liturgy and Catechism of the Church of England, to provide for their attendance on divine service every Lord's Day, at some church or chapel of the Establishment: to conduct the instruction by such books and tracts only as are contained in the catalogues of the Society for promoting Christian Knowledge, or recommended and approved by the National Society; and to teach reading, writing, and the four first rules

rules of arithmetic; and likewise such works of useful industry as may be suited to the ages of the pupils.

The subscribers have the power of nomination, but no girl can be admitted until after examination to ascertain that she does not labour under any infectious disease; nor unless accompanied by her parents or friends who are to undertake for her obedience to the rules of the school. The age is limited from six to twelve, except as teachers, or for some special reason; and in case of sickness immediate notice is sent to the school-mistress, in default of which the child is permitted to attend. Subscribers of half a guinea recommend one girl in rotation; and those of one guinea or upwards in proportion. The affairs of this institution are conducted by a Committee, Treasurer, and Secretaries, who meet at the school on the last Saturday in every month, when six ladies are selected to officiate as visitors in rotation. The extended and mixed population of the parish and neighbourhood of St. Giles's in the Fields requires every aid of this kind: and the more alarming any district may be for its want of this protection, the more will it increase the excitement of the supporters of such schools as this to use every effort for their government and promotion. There is a benevolent feature in the management of this institution, which tends to augment its funds in a way most happily accordant with the delicacy of those ladies who superintend it: they offer to occasional sale, a number of fancy articles made by themselves; this resource has been a means of not only aiding its support, but also of inducing many other ladies of distinction and fortune to become its patronesses; and whoever has once enjoyed the pleasure of

of being present at this sale at the Argyle Rooms, will recollect the sensations which they experienced, and would not wish to suppress, in seeing the numerous articles of work, of drawings, of purses, of card-racks, of elegantly bound little volumes of poetry, and other ornamental devices and decorations arranged on tables and served out by the ladies themselves, to a crowd of visitors and spectators, pressing forward to manifest their selection and pay liberally for their purchases, while more than 100 children of the school are stationed on raised benches answering questions as to their age, their progress, and their qualifications, and exhibiting their testimonies of grateful acknowledgment.

A judicious distribution of rewards, and a grant of clothing as far as the funds admit, have produced the most beneficial encouragement to the pupils, have increased the industry of the deserving, awakened indolence into activity, and raised a just spirit of emulation.

It is very satisfactory to see by the cash accounts of the two last years, that the receipts for the children's needle-work in making shirts, &c. double the sum of the preceding year. The annual subscriptions have not amounted to 130*l.* exclusive of the dividend of their settled capital in the funds; the expenditure was about 200*l.* The work is taken in at ready money prices only, to be paid to the Mistress on her sending home the articles when finished: a scheme is preserved for general inspection: a fine shirt trimmed from 2*s.* to 2*s.* 6*d.*—of inferior cloth from 10*d.* to 1*s.* 6*d.* &c.

The Dean of Rochester is President.

J. Kay, Esq. 60, Gower-street, Treasurer.

R. H.

H. H. White, Esq. Lincoln's-inn, Honorary Secretary.
G. Holdsworth, Esq. Upper Marylebone-street, Surgeon.
Mr. Hawkes, 15, Brook-street, Fitzroy-square, Collector.

6. THE CORPORATION OF THE CALEDONIAN ASYLUM,

FOR

SUPPORTING AND EDUCATING THE CHILDREN OF SOLDIERS, SAILORS, AND MARINES, NATIVES OF SCOTLAND, AND OF INDIGENT SCOTCH PERSONS, RESIDENT IN LONDON, NOT ENTITLED TO PAROCHIAL RELIEF,

INSTITUTED AND INCORPORATED A. D. 1815.

THIS very humane Incorporation derives its recent origin from a resolution passed in 1808, at a meeting of the Highland Society of London. It has met with great encouragement and munificent aid, not only in the pecuniary assistance but in the active zeal of Mr. Salton in the West Indies, Mr. C. Forbes, M.P. in Bombay, and also of the Earl of Breadalbane, Sir Archibald Macdonald, and others of

of the nobility and gentry at home. The affairs of the Society have been considerably affected, and frequently restrained, by political events, which diverted the attention of its benefactors to objects in which these could not be united, until the Act of Incorporation in 1815 gave them full powers to proceed.

In the following year they purchased the freehold premises in Cross Street, Hatton Garden, which had belonged to the Gaelic Chapel, where an establishment has been formed, with the design of receiving a limited number of objects, as the increase of the funds may advance.

The Chapel is conducted by a Chaplain, according to the forms of the Church of Scotland; who, by uniting the duties of Secretary to his pastoral charge, not only superintends the general affairs of the Institution, but also the conduct and qualifications of the teachers, and their course of moral and religious instruction. The Master of the School also officiates as precentor of the church.

Subscribers of 100 guineas are Directors for life; of 10 guineas, or 2 guineas annually, are Guardians, and, as such, are entitled to attend all general meetings. Various other gifts are likewise received; and the very liberal donations transmitted from Bombay, Poonah, and Seroor, Ceylon, and Java; from Dominica, Jamaica, from Barbadoes, Guadaloupe and its dependencies, Martinique, and St. Vincents, in the West Indies; from the British army in the West Indies and South America, are ample evidence of the love of our country, which, whatever be its distance, is never forgotten.

The Society is governed by

President.

Ten Vice-Presidents.

Grant

Grant Allan, Esq., Colin Robertson, Esq., and Andrew Robertson, Esq. joint Treasurers.
Three Auditors, and
Four Directors.
John Galt, Esq. Honorary Secretary.
Rev. James Boyd, Minister at the Church, No. 16, Cross Street.
Dr. Donald M'Kinnon, Physician.
Charles Bell, Esq. F.R.S. Surgeon.
Mr. J. Ross, Collector.

7. THE LONDON ORPHAN ASYLUM,

(HACKNEY ROAD,)

INSTITUTED A. D. 1813.

The widow and the orphan have an undisputed, perhaps an unrivalled, claim on general benevolence, they arrest as by a common feeling the sympaties of all. Many causes for this Asylum existed at the close of the last war,

war, and still subsist amongst the labourers in extensive manufactories, docks, and warehouses, where fatal accidents, unhappily incidental to the nature of their employments, have stripped industrious families of their head, and suddenly reduced them to a condition the most destitute and deplorable: their trials are severe to themselves, but they also try the hearts of their more fortunate fellow creatures. The extent of these evils, especially in the eastern part of the metropolis, gave the first formation to this humane institution. Its object is to alleviate their affliction by affording maintenance, instruction, and clothing to destitute orphans of both sexes; to train them in the paths of religion and virtue, agreeable to the forms of the Church of England; and to put them forth in situations where they may have the prospect of an honest livelihood. Children whose parents have been in respectable circumstances, and those who have lost their lives in the army, navy, or marine, or manufacturing services in general, whose mothers are totally incapable of providing for them, and whose parochial settlement cannot be ascertained, are esteemed to be the first claimants on this charity. It purposes most cautiously to avoid exciting any prejudices against the poor and dependent classes of society, or creating any distaste to the humblest employments of honest industry: —while it redeems the objects interested in its exertions from the immoralities of the poor, it teaches them to respect their virtues: while it imparts a portion of instruction, which may form their religious character, and which will certainly make them more serviceable to their future employers, it designs that the whole course of their education shall convince them that the lowest departments of labour may be rendered honourable by

by industry and uprightness, and that the highest stations in life would be debased by vice and crime: and to train the mind while it is ductile, and to form the character while it is unformed, rather than to commence a hopeless attempt at a period when the mind is untractable, and the deepest features of the character are indelibly fixed:—hence the tendencies of this institution are to supersede the necessity of some other descriptions of charity, which it is now incumbent on us to support. No instance of suffering is so calculated to touch all the tender cords of nature as that of a defenceless child, cast upon the world, deprived of the fostering hand of parental tenderness and regard, and destitute of every friend to guide its steps, to relieve its pressing wants, and to wipe away its falling tear! In the cases which here present themselves, are found, helpless misery without one energy to relieve itself, simple misery increased by vice or folly, extreme misery heightened by every circumstance that can interest and awaken the most lively commiseration.

No child is admitted to this Asylum under the age of seven, or above that of ten years, neither diseased, deformed, nor infirm; the particulars of all which, with their parents' marriage certificate, are considered previous to their ballot for election, and two respectable house-keepers are engaged to remove the child at the termination of the period for which it is received. No child is dismissed before it has attained its 14th year, nor continued beyond the 15th year of its age; and a satisfactory certificate is granted of its progress and conduct, if deserving; and a sum not exceeding 10*l.* may be disposed of at the discretion of the Committee towards the settlement; for although

although they are not responsible for any such settlement, yet if any favourable opportunity should offer, they may, with the concurrence of the friends, extend their superintendance so far towards the child's promotion.

All persons subscribing one guinea annually, or ten guineas at a time, become members, and have a right of balloting at elections; and a double subscription gives a double privilege, and so on to five guineas or fifty guineas. All ministers preaching become members for life, and if they be already subscribers they become governors for life. Any executor paying a bequest of 50*l.* becomes a member for life, and of 100*l.* a governor for life; and any member may put a child on the foundation, irrespective of elections, by paying 10*5l.* subject to the approbation of the Committee. These elections are held half-yearly, on the third Thursday in January and July, by ballot, at which the Chairman has a casting and double vote: the number of children to be elected is determined by the state of the finances. No child can stand the election unless previously recommended by a member, and admitted thereto by the Committee. Every guinea subscribed on the day of election gives a vote. A Committee of 24 Managers are annually chosen, and 18 of those who most frequently attend are eligible for re-appointment; they conduct and superintend the whole business and affairs of the Society, and, in cases of great emergency and distress, have power to put a child on the establishment, subject to the decision of the ensuing election, provided that some person engage, in writing, to receive the child again if unsuccessful. This Board appoint monthly a deputation of six of its members to conduct the current business, and to

meet at the Asylum weekly; and also of 12 Ladies and eight Gentlemen as visitors, whose proposed regulations require the sanction of the Board.

No person engaged on the establishment is permitted to receive presents of any kind from the tradesmen, or friends of the children or others, on any pretence; nor is any person once discharged ever reinstated. The friends of the children are allowed to visit them in presence of the master or matron, in the Easter, Christmas, and Whitsun weeks, Sundays excepted, between the hours of nine and twelve and two and five only, and may remain with them not longer than two hours. Nor does any child visit his friends but during illness, and then on a medical certificate of the fact, and that the disease is not contagious. On the last return there were 109 Orphans upon the Establishment, whose cases are sufficient evidence of its extent and utility. The Contributions in 1820 amounted to 3,586*l.* the Expenditure to 3,400*l.* A considerable subscription has been commenced for raising a Building Fund.

The Institution is benevolently and attentively supported by

Their Royal Highnesses the Duke of Cumberland and Duke of Sussex, and Prince Leopold, as Patrons.

Her Royal Highness the Duchess of Kent is Patroness.

Six Presidents.

Six Lady Presidents.

Fourteen Vice Presidents.

Wm. Heygate, Esq. M. P. Alderman, Bridge-street, Treasurer.

Rev. C. W. Le Bas, A. M.; Rev. I. C. Abdy, A. M.; and Rev. Andrew Reed, Secretaries.

A Board of 36 Managers.

Dr. Benjamin Robinson, Physician.
Samuel Rutherford, Esq. Surgeon.
Francis Bennett, Esq. 10, St. Mary Axe, Assistant Secretary, to whom letters are addressed.
Subscriptions are received by Messrs. Pares and Heygate, Bankers, Bridge-street, and by Messrs. Hatcherd and Son, Piccadilly, Booksellers.

8. ST. SWITHIN'S SUNDAY SCHOOL.

Almost every parish in the country is now happily provided with a Sunday school, in addition to its parochial establishments; but these have not been so necessary within the metropolis, where large schools are instituted and maintained for scriptural and moral instruction, for every day in the week. The interposition of a merciful Providence over the rising generation is most manifest in vindicating the holy Scriptures, in giving effect to these institutions, and thus placing the strongest barrier against the radical effect of blasphemy and infidelity, by which the word of truth would have continued longer in the shade. The unremitted inculcation of Bible truths into the tender and susceptible minds of youth, will, it is presumed, afford the only solid basis of moral order and Christian peace,

peace, as well as of spiritual guidance, comfort, and edification. Actuated by these sentiments, a Sunday school has been instituted in the parish of St. Swithin. The more effectually religious instruction is diffused, the more will the parents, as well as the offspring of the present race, be found to flourish in the courts of our God; the more will our country, and the world in general, be covered with the knowledge of divine truth, and the more rapidly will the encouraging prophecy be ratified, that the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the channel of the sea. Isa. xi. 9. Hab. ii. 14. Sunday schools have an advantage which schools for the other days of the week cannot boast,—that of correcting and breaking off the idle habits engendered by a long day without employment. This holy day is not always well spent, and children do not require its recreation; it is of more importance to them to learn the practical comforts of devotion, and of meeting their fellow Christians at their public worship, than to pass that sacred day in the pastimes of thoughtless pleasure! Their improvement of mind, and their outward deportment and behaviour, will be more effectually secured. But another benefit, which is paramount to all those, will be obvious to every reflecting mind,—they are preserved from the danger of seeing any of those publications which have been industriously circulated to retard and poison the progress of religious truth. "It is not by any means improbable, that our preservation, as a nation, from all the horrid consequences of disloyalty, and sedition, and infidelity, may be ascribed to the general inculcation of the truths of the holy Scriptures."

The diligence and attention which have been exemplary in the children of this school, has been manifested in their examinations; it does appear that their lessons have not been given or read in vain, and by which it is encouraging to their patrons to anticipate that, in some earlier, in some later, the good effects will appear.

The teachers visit the parents, and have found many instances of severe distress, to which they have at different times afforded some temporary relief, from a fund established in the school for that purpose, and also from the Miserecorde's Society established in this parish.

The number of scholars in the Borough School exceeds that of Bush Lane,—it is more stationary; the number collectively is 223, and there have been about 1354 admitted since the commencement of this Institution. The children are assembled every Sunday morning at a quarter before nine o'clock, from which time, until they go to church, they are instructed in spelling and reading. In the afternoon they read, spell, and rehearse the Catechism. In the evening the elder children give the teachers some account of the sermon they have heard in the morning, and repeat such portions of Scripture as they may have been directed to commit to memory. For all these purposes an expence is incurred in the purchase of books, which are supplied by voluntary contribution; and such is the care of the managers, that 80*l.* per annum seems to cover the whole of the expenditure.

The objects of this Society are poor children of both sexes, of four years of age and upwards. Among the regulations for their conduct, is a reward of a Bible or Testament for good conduct on leaving the school.

This

This local Institution is managed by

A Treasurer, Secretary, and three regular Teachers.

A Committee of eleven Members, and Subscribers of alf-a-guinea and upwards at Christmas.

All these are superintended by the Rev. Mr. Watkins, the Rector.

Mr. Joseph Sharp, 28, Canon Street, is Treasurer.

Mr. Ford Hale, 7, Canon Street, Secretary.

9. THE JEWS FREE SCHOOL.

FOUNDED A. M. 5577, *A.D.* 1817.

THE charitable disposition of the Hebrew Nation is marked by many instances in their ancient as well as modern history, and is recognised by their law. Far be it from the Christian character to suppose that charity is exclusively their own duty or practice; for although it was by our Divine Master constituted as the badge of Christian fellowship, "whereby all men should know that we are his disciples," yet this injunction does by no means intimate that it was a deficiency in other Societies, either Jewish or Pagan; but rather that it had so amiable a character in

them as induced him to recommend it so powerfully to his own followers: and he who was so well read in the Hebrew Scriptures, well knew that their established law was to help every person in need; that if there was among them a poor man of any one of their brethren, they were forbidden to harden their heart and to shut their hand from him; but were commanded to open it wide to him and lend him sufficient for his wants—That when the 7th year of release was at hand, and they were backward to give him, it should be their sin, if their heart should regret the necessary gift; because it was for this charity that God would bless them in their works and in all that they did; for the poor would never cease in their land; therefore they were commanded to open wide their hand to their brethren, to the poor and to the needy, and at the 7th year of service they were commanded to let him go free, and not empty, but furnished liberally out of their flock and their wheat floor, and their wine press, and of all that wherewithal God had blessed them *. It is thus that the Jews are as well instructed in this amiable principle as ourselves. We also find in the case of Cornelius, who was a Pagan, a Roman, and a soldier, that his devotion was so sincere and his charity so exemplary, that they were deemed worthy to be recorded in Heaven as a memorial before God. Acts x. 4.

The happy communication of deeds of charity between modern Jews and Christians, and men of all nations and persuasions, at least in this United Country, affords daily proof of the liberality of our time: if the members of our own faith are found in the lists of supporters to Jewish Establishments, it is not less true, that in most of our Institutions we find also the cordial

* Deut. xv. 7.

support

support of the most opulent and respectable of the Hebrews; and this too in many instances where the Established Church of England forms a leading feature of those Societies. I rejoice to find the names of many of our own denomination among the contributors to this New Society for the instruction of the youth of poor Jewish families; to retrieve them from idleness and ignorance; to give them a knowledge and a fear of the same God and Father of all mercies, who ruleth over all the families of the earth; to set before them religious, moral and social duties, according to their own laws: to raise the future generation of their poor from their low estate; to implant upon their minds the seeds of Sacred Truth, and to enable them, by learning a virtuous deportment, to avoid the snares of profligacy, by cultivating the practical blessings of their duty to God, and those of industry and uprightness among men. These designs have actuated the benevolent founders of this New Free School for their Nation; and although scarcely six years have elapsed since the corner stone was laid, yet its operations appear to have succeeded well, and to promise them success; many poor boys have been already rescued by its order and discipline from the dire effects of ignorance; many a one who from want of employment would, like his companions, have wandered about the streets, and yielded the activity of his earliest talents to the degrading occupation of fraud and infamy, have here been saved by salutary instruction and restraint; a desire for knowledge has been stimulated here as at other schools, by emulation; and their young minds have been opened to and become earnest in the acquisition of useful knowledge. These facts have been now reduced to unequivocal proof by their last public examination, which exhibited a regular

gradation of improvement as well as competent range of instruction. The advanced scholars evinced a degree of perfection which satisfactorily proved the excellence of the plan adopted; the attention of their teacher, and a conviction of the utility resulting to their benefactors and to the community in general, form the basis of their expectations.

This School was opened in 1817, in Ebenezer Square, Stoney-lane, for 200 scholars, one half of whom were then ignorant of the alphabet, and the other half knew but little more: since that period about 150 boys have passed the school, and may be considered as having acquired sufficient education to carry them respectably through life, and several have laid the ground and exhibited abilities for superior acquirements. At this time there are 262 boys in the school, who are formed into Hebrew and English classes; the former read and translate the Bible and Prayers; the latter advance from spelling, to reading lessons from the Scriptures; the four rules of cyphering simple and compound; working the advanced rules, and are capable of answering any question from any part of the Bible. The mode of their instruction is adopted from that of the British and Foreign School; but the necessity of teaching two languages renders the plan in some respects compounded with that of the National School likewise; and altogether produces a striking effect. To these requisitions, the clothing of a small number is subjoined, and apprenticeship at a proper period. From experience in this method, any boy of moderate capacity may be enabled to read both Hebrew and English, write tolerably well, and know the first rules of Arithmetic in about 18 or 20 months.

The order and improvement in the manners of the scholars have repaid much of the solicitude of their patrons, and have

have induced many ladies to institute an Auxiliary School for the distribution of some necessary clothing as rewards to needy and deserving boys. Caps, pin-cloths, boots, jackets and trowsers, in very liberal quantities have been thus most benevolently dispensed.

The excellent effect thus produced amongst them has awakened an emulation in the scholars themselves to give manifest proofs of the utility of the work; and the applications for further admissions have greatly increased beyond the accommodations to which this school was at first limited; a school large enough to admit twice the number became necessary; the building was contracted for on freehold ground in Bell-lane, Spitalfields, where the Constitutional Brewery formerly stood: it is designed to contain between 5 and 600 boys and 300 girls; and another school for the boys on the original foundation, with a residence for the master, &c.

The benefactions have amounted to 4253*l.* 4*s.* Several legacies both immediate and reversionary have been bequeathed, and many annual contributions, with offerings at the Great Synagogue, have been added to assist its progress: The annual expenditure seems to amount to 350*l.*

There are among the Jews several minor but not less useful Institutions for charitable purposes; but they are local, and chiefly designed to benefit their own poor; they are therefore reserved to their own management, and never obtruded upon the patronage of others.

Every Annual Subscription of one guinea may recommend one boy; and a donation of 15 guineas constitutes a Governor for life with the same privilege. Here I cannot refrain extracting a passage from the very interesting ad-

dress to the Society, delivered at the Anniversary of Feb. 1820, by one of the boys :—' Lo, ye have taken pity on the destitute youth of Israel, who as in a trackless desert were wandering to and fro, without morals or instruction, without a guide or supporter, and prone to be entangled in the net of ignorance and wickedness. Such consequences have ye foreseen, and with preventative charity have ye stept forth in our defence; your benevolent spirit has established a School of Instruction to lead us into the paths of righteousness and happiness; to guide our steps in the road of religion, and to enlighten our comprehension of the sacred law. But even all this has in your eyes been considered as too little, and ye have resolved to enlarge this charitable work. You have contemplated the neglected daughters of Israel, and observed their deplorable state; your pity has been roused towards them, and you have determined on their relief. Already does the mild dew of benevolence distil its influence towards instituting a School of Instruction for their use. Thus will ye adorn the daughters of Zion with the ornaments of morality and religion. Daughters of Judah! ye will no more be ashamed nor abashed, nor ever more be considered as mistaken. Such are the precious gifts we receive from you; such the blessings administered by your hands; and who and what are we to attempt a proper acknowledgment of your favours? Well do we know that ye require no praise and desire no thanks; but a future age will arise and praise you; posterity will eternally gratulate you, for ye have exalted the honour of Israel and its respect. We, however, will stretch forth our hands towards our Father in Heaven, that he may grant his holy aid to establish the work of your hands, and shower his blessings on this charitable

table effort. May ye for many years enjoy uninterrupted happiness, and at a late age reap with joy the fruit of the charity you have so benevolently sown! may ye enjoy eternal peace." Amen.

In aid of the pious designs of this Free-School, the Ladies of the Hebrew nation instituted in 1817, a Clothing Society for the scholars, and it has afforded sincere gratification to them and to their benefactors, that this gift of clothing has enabled the children to attend divine worship on the Sabbath day, from which they were before prevented, by the want of shoes and decent covering. The periods of distribution are previous to the Passover, and the new year; when any person desirous of being present may be admitted on application to any one of the Committee: a scene more effectually impressive than this can scarcely be conceived, and the heartfelt pleasure resulting cannot easily be surpassed. The receipts during the three first years of this subscription amounted to 153*l.* 8*s.* 6*d.* and the expenditure to 115*l.* 14*s.* which evinces at once the utmost care in the distribution, and the call upon public benevolence, but particularly that of the Jews in general, to carry on so excellent a work.

This part of their charity is conducted by a Treasurer and Committee of eight Ladies;—amongst the benefactions, there are some of boots and caps, ready-made, and a donation from N. M. Rothschild, Esq. of 100*l.* to provide all the children of the school with great coats for the winter season. Truly may these poor and destitute children say with David, "As for me, when I am poor and sorrowful, thy help, O God, shall lift me up: I will praise the name of God with a song, and will magnify him with thanksgiving." Ps. 69, 30, 31.

0 THE JEWS HOSPITAL,

MILE-END.

נוה צדק

INSTITUTED A. M. 5569, *A. D.* 1811, *ENLARGED A. M.* 5578, *A. D.* 1818.

THE poverty and distress which are incidental to inability for labour, either from the imbecility of age, or from the powers or employment of the parents not being adequate to the maintenance of their families, present at all times and in all cases, an irresistible appeal to the commiseration of the opulent and humane; but the greatest source of evil lies in the want of means to preserve moral and useful education for youth of both sexes; these essentials to moral duty and happiness have excited in the breasts of the Hebrew nation, the propriety of instituting this hospital, which should embrace both these objects, in which their aged as well as their young poor are received, protected, and taught the knowledge of God and his worship, according to their persuasion, and the common arts necessarily useful in society, together with the practices of industry and of handicraft trades; in the hope that they may not only acquire a maintenance for themselves and their future families, but, by prudent management, lay up a provision for their old age.

The

The resent design is to relieve the indigent, to eradicate the causes of poverty, and the inducements to vice: to afford an asylum for age, and a place of refuge for youth; and by inuring them to the practice of religion and industry, to lay the foundation for their becoming useful and honest members of society. This foundation was laid by a generous co-operation and sympathy of liberal-minded persons of the Christian as well as the Jewish persuasion, and the same sentiment has increased with its continuance; and although it was founded and conducted upon strict Judaic regulations, yet its intents and purposes are so decidedly understood and approved, that its benefactors, without exception of faith or sect, have generously stept forward towards its promotion.

His Royal Highness the Duke of Sussex, with a liberality so characteristic of his disposition, has honoured it with his royal sanction by becoming its patron, and has materially forwarded its success by his presence at every annual meeting.

A few years have elapsed since its commencement, when it could only relieve 10 aged and 8 young persons, but in the year 1821 it contained 12 aged, 47 boys, and 29 girls.

The lads who have commenced business since the completion of their term in the house, have proved the excellence of their instruction there, by their present industrious pursuits, and the girls have universally acquired a good character in their respective situations, 15 of whom have since received five guineas each, as rewards for their good conduct.

"The trades in the house are in progress, and have undergone some changes in their arrangement during the year; the

the expediency of farming the trades, having become questionable, the Shoe Manufactory has again been taken into the immediate management of the Committee, with the hope that the Public, and particularly exporting Merchants, will encourage this branch by their orders.

The elementary education of the junior boys, promises great improvement from the application of the National System.

Mahogany Chair making is proceeding with steady and regular success, under a very careful and expert master, and wants nothing but the favourable encouragement of the Public, to render it productive; and the Committee beg to say that the arrangements made, throughout the trades, as to reasonableness of price and excellence of quality, are such as must ensure the approbation of the purchaser.

Such a complex machine cannot, it may well be supposed, be conducted with success but through the medium of great and incessant superintendence; and the institution owes much to the vigilant attention of the benevolent and active gentlemen forming its various Committees: while the General Committee is occupied with the supervision of the whole concern, the House Committee evinces indefatigable zeal in regulating the internal management, and subdividing itself into education, visiting, and other Sub-Committees, enters into the requisite minutiæ with earnest interest; at the same time the Trade Committee is incessantly occupied in the department confided to its immediate care.

An addition has been made to the Hospital, of a separate habitation for the aged, where they are comfortably placed; and some very necessary enlargement of the kitchen

kitchen and other offices has taken place, as well as a new dining room and a place for Divine Worship equally requisite; by which means, space is procured for the reception of many more inmates. The irregular appearance of the front occasioned by these new erections, had however induced some friends of the institution, to wish for a further improvement in its aspect, by the re-building and uniting the old with the new front, and thus to make it uniform; this has been effected, and the building now exhibits a handsome front, characteristic of its importance and descriptive of its purposes."

The house is freehold property, but the additional buildings and back garden are leasehold, held under the Crown for 99 years; and the funded capital in trust for its support, consists of 20,000*l.* Imperial Annuities, 14,170*l.* Consols, 3,500*l.* Navy, and 1,800*l.* 4 per Cents. In addition to which, an accumulating fund of 575*l.* Consols, is progressively increasing by 5 per Cent. on donations, and the dividends on the whole fund are constantly re-invested by its Trustees.

The whole amount of receipts in 1819 were 4,026*l.* 17*s.* 8*d.* and of the expenditure, 3,908*l.* 2*s.* 7*d.* leaving a balance of 118*l.* 15*s.* 1*d.* The house-keeping expenses amounted to 2,100*l.* 6*s.* 9*d.*

His Royal Highness the Duke of Sussex is Patron.

The President and Officers are annually elected in January, consisting of two Vice Presidents, two Treasurers, four Trustees, a General Committee of six Governors for one year, and of six other Governors for two years.

Dr. Myers, Physician, and J. Van Oven, Esq. Surgeon, are Perpetual Members of all Committees.

Messrs. Bosanquet and Co. Lombard-street, Bankers.

11. THE

11. THE CHARITY משׂרבת נפש,

For distributing Bread, Meat, and Coals among the Jewish Poor, during the Winter Season.

INSTITUTED A. M. 5540, *A. D.* 1780.

THIS title explains at once the benevolent design of a generous contribution among the opulent brethren of the Hebrew nation in London, for the comfort of their poor.

The first accumulation of funds was established in A.M. 5546, for a period of 20 years, which having expired in the year 5566, the interest on 3008*l.* 2*s.* 6*d.* the sum accumulated, has since that period been distributed annually in benefits. The second fund was established in A.M. 5566, to accumulate for ten years; which having expired in 5576, the interest on 1195*l.* 2*s.* 2*d.*, three per cent. consols, and 3461*l.* 7*s.* 10*d.*, reduced annuities, is also now appropriated to the same distributions, the capital being inviolate. A third fund was established in 5576, to accumulate for ten years, on the same principle as the two former; and the total of the funded property of the charity, in the names of trustees, amounts to 8694*l.* 14*s.* 2*d.* in red. and consols.

The fund has been augmented by legacies, immediate and reversionary. During the year 1820, the distribution extended to 270 benefits in bread, meat, and coals, for twelve successive weeks, commencing in December.

This fund is managed by

Benjamin Elias, Esq. Founder.

Aaron

Aaron Joseph, Esq. President.
Judah Cohen, Esq. Vice-President.
Andrew Cohen, Esq. Treasurer.
A permanent Committee of seven.
A Committee for two years, of seven, and
J. A. Levy, Esq. Secretary.

12. THE LADIES' BENEVOLENT INSTITUTION,

For Clothing, and otherwise Relieving,

JEWISH LYING-IN MARRIED WOMEN,

AT THEIR OWN HOUSES.

INSTITUTED 1812.

The female part of the Hebrew congregation in London have, by this benevolent Institution, manifested their sympathy and care of the poor within their gates. "Truly shall God deliver the needy when they cry; the poor also, and them that have no helper. He shall spare the poor and needy, and shall save the souls of the needy." Ps. lxxii. 12, 13. To be the instruments of Providence in diffusing blessings and comforts through the chambers of poverty, awakens the spirit of pure affection, and renders duty amiable.

amiable. Five ladies, from a large number of contributors, including the Treasurer, form a female Committee, who take the alternate management of the affairs of this limited Society; but a general meeting is held monthly at the house of Mrs. Rothschild, for the purpose of receiving applications, and other affairs. Their distribution of benefits is regulated by the state of their funds, so as not to incur any debt, or to anticipate the receipts of the Society.

To avoid all partiality to the object soliciting relief, no recommendation is ever regarded, further than as it may be explanatory of the distress, or may assist the Committee in their proceedings. Applications are made three months prior to the confinement, with a ticket signed by a lady subscriber, accompanied by a certificate of marriage from the president and secretary of the synagogue in which it was solemnized. The benefit consists of complete sets of linen and clothing, with ten shillings per week for the first fortnight, and any other relief that may be deemed requisite.

In order that permanence may be acquired to this Society, all legacies and donations above the amount of one guinea, are invested in the funds in the names of trustees; and which, at the last return, amounted to 1195*l.* 9*s.* 11*d.* consols. The transactions of the Society are carefully recorded, so as to furnish a correct register of the names, births, dates, and habitations of the poor parties concerned.

Ladies subscribing one guinea annually have the power of recommending; and a donation of ten guineas constitutes a governess for life. The election of the Committee takes place on the first Monday in January, yearly, when five ladies are nominated from the subscribers by the former Committee, two of whom are elected in the room of two who

who retire by rotation. The liberality of the subscribers has enabled them to increase the number of benefits, which will be extended in proportion to their power.

N. M. Rothschild, and Moses Samuel, Esqrs. are Trustees.

Mrs. Rothschild is Treasurer.

Mrs. S. J. Levi, Artillery Place, Secretary.

Mr. Shannon, Bury Street, Mr. B. Vanoven, Fenchurch Buildings, Accoucheurs.

13. THE JEWS OTHER CHARITIES.

THE POOR'S AID FOR THE SABBATH.

The conscientious observance of the Sabbath among the Hebrew nation, is no less honourable to themselves than it is exemplary to those of other religious persuasions. A voluntary subscription is formed, which dispenses nearly 400*l.* per annum in weekly distributions of 5*s.* each to poor members, during the three winter months, commencing about a month after the charity for bread, meat and coals ceases, and continues a month longer; it is extremely beneficial to all those who partake of it, by enabling them to appear at the worship in decent garb, and to perform their devotions with propriety.

There are also several small contributions for children's clothing, of no great amount individually, but of considerable effect when united in their benefits and extent.

I cannot

I cannot take leave of these Institutions without offering my humble tribute of praise to the Jews for their benevolence, not only to the poor of their own nation, but also to those of ours. I have accompanied them in many of their disinterested and charitable acts, and gladly bear testimony to their disposition of mind, which must be greatly enlarged when they unite so zealously with those of such different principles in religion, in the promoting the cause of charity and love, in which all persuasions are agreed.

"There is none like unto the God of Jeshurun, who rideth upon the heaven, in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel then shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency." Deut. xxxiii. 26.

14. THE LICENSED VICTUALLERS' SCHOOL,

For the Maintenance, Education, and Clothing of the Children of deceased and distressed Members,

KENNINGTON-LANE.

INSTITUTED A. D. 1814.

THE Licensed Victuallers having formed a friendly society amongst themselves, under the authority of the Statute 33 Geo. III. &c. were desirous also of establishing a school for their children, which being considered as an appendage to their society, the regulations were formally allowed and confirmed at the Quarter Sessions for Middlesex on the 21st July, 54 Geo. III. For this purpose a General Meeting was held on the 4th July, when bye laws were unanimously agreed to for this very laudable purpose; the principal design of which is to admit 20 children from eight to 12 years of age, born in wedlock, and whose father or mother shall have been a member of the society for the space of three years prior to its admission.

The Trustees and Committee take the management of this

this School, subject to the controul of a general assembly; their meetings are held there on the first Tuesday in every month, or oftener if necessary; they see the children taught household, kitchen, and laundry-work, in rotation, and to sew, knit, mark, mend, and make their own and the boys' linen, and their own clothing. They appoint a visiting Committee of six persons for three months, to inspect the house and its management, and to see that the rules are duly observed; no child is admitted unless quite free from any contagious disorder: and an inquiry is always made of the situation, character, and way of life, of the mother or relatives, the circumstances of which are registered for inspection.

The prayers of the Liturgy are read every morning and evening, and they are all heard to say the Lord's Prayer before they retire to rest; and they are also taught the Church Catechism. Their school hours are from nine till twelve, and from two till five; and they have free liberty in the intervals to play in the garden or school-house. They are visited by their parents or friends at convenient hours, by an order from the Committee; but no child can visit its friends more than three times in a year, except in case of illness, or at such times as the Committee may appoint. The school-mistress takes the care of all the goods, clothing, and stores; and directs the distribution of all such articles, and the interior management of the family.

The master instructs the boys in reading, writing, and arithmetic; so as to fit them for being placed out as apprentices, or in services, either by the Society or by their friends: and the girls also in writing and arithmetic; and he attends the boys to Church, and at their meals.

A table for their daily diet is observed.

The

The whole expenditure attending the school is defrayed by the Society out of its charitable fund; and the number of the children may be augmented or diminished, as the funds may require.

In aid of the contributions by which this school is supported, the Society has patronised a Newspaper, denominated "The Sunday Advertiser and Weekly Register," the whole profits of which are exclusively devoted to this salutary purpose. Every effort is made to render this paper deserving of extensive and increasing patronage; it contains eight pages or 24 columns, being printed in a 4to size, which for a Sunday journal is preferable both for the parlour of the Licensed Victuallers, and the libraries of those numerous private families, who regularly bind their weekly newspapers in volumes: the price is seven-pence only, and it is printed and sold at No. 127, Fleet-street.

Subscriptions are received also at the School in Kennington Lane, at the Printing Office, and by Mr. Corbett, at the Crown and Anchor, Ship Dock, Greenwich.

By a table annexed to the list of Subscribers it appears that, from the first admission in 1803 till 1820, there were admitted 224 children, of whom

52 were apprenticed.
54 sent to service.
31 taken by friends.
2 expelled.
6 died.
79 remained in the School.

224

The

The support of this School, although it is intended for the children of Victuallers, is not confined in its subscriptions and patronage to persons of that calling but the contributions of all persons are thankfully received; and when their situation is fully considered, the favour and protection of persons of all other classes of life, ar a important in this case as they are to the continuance and utility of any charitable institution whatsoever.

SECTION III.

Societies for Local Charity.

1. The MARITIME CAMBRIAN SOCIETY.

INSTITUTED BY ARTICLES, A. D. 1805.

On 7th June, 1805, several persons concerned in the furnishing trading ships and vessels coming to the port of London, entered into articles of agreement, appointing their place and days of meeting, for the purpose of *liberating apprentices*, in the employ of either of the parties, who should be illegally impressed or detained on board any of his Majesty's ships, by doing their utmost, by all lawful means, to procure their discharge. Owners or commanders of vessels to subscribe in proportion to their tonnage:—For 50 tons register measurement, 10*s*. 6*d*.; from 50 tons to not exceeding 100 tons, 15*s*.; from 100 to 150 tons, 1*l*. 5*s*.; from 150 upwards, 1*l*. 11*s*. 6*d*. annually. Members not being owners, one guinea annually. All such subscriptions are due on 31st December.

The Committee consists of seven members, who, with the Treasurer and Secretary, are chosen at a general meeting, on the first day of March yearly, four of whom are a quorum.

In case of any such apprentice having been illegally impressed or detained, his master sends notice to the Secretary, with all the necessary documents; the Committee is then convened, in order to give instructions for the legal steps to be adopted; and the Committee pay out of the funds of the Society, to the master, such compensation for his loss of service as they shall deem proper.

Any member may withdraw from the Society on giving thirty days previous notice.

If the funds of this Society should at any time exceed a sum deemed adequate to the purposes of its design, the surplus, or any part thereof, is given to such charitable establishments within the United Kingdom, or to the relief of such individuals, as may be thought proper, prudent and necessary by a general meeting, and approved by the ensuing quarterly meeting of the subscribers.

On the 21st of May following the date of these articles, the late Sir Vicary Gibbs was consulted on their legality, and gave his opinion in writing, that he was not aware that there was any thing illegal in any of them.

It being of the utmost consequence that, previously to any application for the discharge of any such apprentice, he should have been legally bound, and possessed of an Admiralty protection, and had not served at sea previous to the date of his indenture; and great inconvenience and loss having arisen from the use of irregular forms; the Society was recommended by the Committee, in 1806, to apply to their Secretary for the legal blank sea indentures, as settled

settled by counsel, and printed under the direction of the Society, at the charge of one guinea.

And at a special general meeting on 22d December of the same year, it was unanimously resolved, that every master-mariner belonging to this Society, who should be carried a prisoner of war to any port whatever belonging to the enemies of Great Britain, should receive 10*s.* per week from the day of his capture, and for one month after his arrival in the United Kingdom, free of all expenses whatever, either to himself or to any person appointed to receive the same; and he is required to write to the Secretary, acquainting him where the 10*s.* per week should be sent to him, or to his family, or to any other person for his use.

In the year 1810 the Committee was increased from 11 to 12 land subscribers, and the maritime members from 22 to 24,—any seven being a quorum. The annual payments were afterwards restricted to the 20th of February within the kingdom, amd to 1st June if without the kingdom. In June 1814, a quarterly general meeting resolved unanimously, that any master-mariner, member of this Society, who should lose his vessel by capture, and should not be carried a prisoner into any enemy's port, should receive ten guineas, and the like sum if by shipwreck he should lose the whole or a great part of his property, or the command of his vessel; and that upon his decease, 31*l.* should be paid to his legal representative.

In October of the same year, the mode of subscription was changed by a special general meeting, to be one guinea per annum for the vessel, in lieu of the subscriptions heretofore paid, and five guineas for admission of any vessel into the Society.

In March 1817, an Annual General Meeting made some alterations in their plan, and determined that every member in the event of shipwreck, or his legal representative in case of his death, shall be entitled to the benefit of the Society allowed in such cases, notwithstanding he shall have left the command of the vessel in which he was entitled previous to the period of shipwreck or death; and that whatever may be his situation, occupation or condition, at such time, the same shall not be any bar or hindrance whatsoever to the allowance, provided he shall have regularly paid his admission and yearly subscription according to the rules, with the exception only, that in the event of shipwreck he will not be entitled unless he shall be in command or on board of the vessel at the time of the wreck; and if he shall lose his life in the wreck, 21*l.* shall be allowed to his legal representative, in addition to the ten guineas above mentioned in consequence of shipwreck.

Any of the members desirous of receiving information of their claims in the Society, are invited to attend the meetings of the Committee.

The representatives of land subscribers are entitled to the same benefits in case of death as a master mariner, in the event of their having paid their subscriptions for the space of five years.

	£.	s.	d.
From the date of the Institution to March 1, 1821, the Society has paid to members captured and carried into France....	8,725	13	0
To ditto, but not carried into an enemy's port	115	10	0
To members shipwrecked	630	0	0
To Representatives of deceased members ..	1,869	5	0
	11,340	8	0

The

The conduct of the Society is vested in Committees as above stated.

Samuel Spencer, Treasurer.

Abraham Peel, 3, George Yard, Lombard-street, Sec.

The meetings are held at the Anchor and Castle, in Tooley-street, at 8 o'clock in the evening.

Although this Society partakes more of the nature of a Benefit Society than of an Institution for Charity, yet the regulations as far as they relate to the liberation of apprentices are of a charitable nature.

In addition to the benefits afforded to seamen in the port of London by other Societies, this Institution is peculiarly calculated to obviate any exclusion of them by the want of the English dialect. There are always in the river from 20 to 30 vessels containing 2 or 300 persons, who can receive instruction or unite in devotion in the Welch tongue only. As soon as these ships are cleared out, they are used alternately for Preaching or Prayer Meetings in the Welch language, and these warm-hearted Cambrians attend in number from 2 to 300 every Sabbath ay, or oftener; and several Welch Captains and mariners express themselves with pious fervour, according to their respective capacities and worthy dispositions.

A suggestion, well deserving charitable attention, for the institution of a Fund for relief of Shipwrecked Seamen, appeared in the New Times of 18th January last, signed Philo-Nauticus—and on the 30th by H. A.

2. THE CUMBERLAND BENEVOLENT INSTITUTION.

ESTABLISHED A. D. 1813.

THE object of this Society is to afford relief to natives of Cumberland, their widows and children, resident in London, or within 12 miles thereof, not receiving parochial aid, in distress, old age, sickness, or infirmity; and for the education of their destitute children.

The relief is applied for by petition of the applicant, certified by the signature of a governor, and the petitioner is visited by a deputation from the Committee.

The very limited resources of the Institution have hitherto restrained the Committee in the distribution of its funds to the aged in distress; but through their influence some children have been admitted into parochial and other schools, and others have been placed in respectable situations. The recent support which has been benevolently extended to this Society and thereby to a great number of Cumbrians now residing in the capital, afford the prospect of much good in the several departments of this Institution. "Independently of the vicissitudes of commercial pursuits, industry is not always attended with success; and while many

many deservedly enjoy the bounty of Providence, it is not surprising or reproachful that others, who perhaps set out in life with equal prospects, are from inadventitious causes, necessitated to move in the humblest walks of life: when, therefore, persons of this description, or their destitute offspring, appeal to the best feelings of their more successful countrymen, they will surely not appeal in vain. Independent of any local considerations, the practice of benevolence is a rich source of gratification, for virtue is its own reward, and charity is the greatest of all Christian virtues." This Society is one of the evidences of the true *Amor Patriæ* which subsists amongst us—it loves its own; and although it extends its good-will to distant circles, where want and misfortune have visited, yet it does not forget the near claims of its own household!

The funds of the Society have increased to 2150*l.* in 3 per cent. stocks; the donations and subscriptions amounted last year to 325*l.*; the relief granted to 138*l.* 13*s.* 6*d.*

The government of the Charity is vested in a President, Twenty-four Vice-Presidents, a Treasurer and Secretary; their meetings are held on the first Tuesday evening of every month, at the Crown and Anchor Tavern, Strand.

The Right Hon. Earl of Lonsdale is the President.

Rowland Stephenson, Esq Lombard-street, Treasurer.

John Goulding, Esq. 17, Sermon-lane, Doctors' Commons, Secretary, *pro tempp.*

3. THE ISLINGTON DISPENSARY,

INSTITUTED A. D. 1821.

THE benevolence of the metropolis and its surrounding villages, expands with the increase of their population. It is not many years since that Islington was a small country retirement of a few wealthy and respectable citizens, it is now become a town, embracing, like a crescent, the north side of the capital from east to west, and extending nearly to the feet of Hampstead and Highgate; and the recent intersection of it by the Regent's Canal, has already tended to enlarge its population, and to call for assistance and support for the labouring and industrious class of its inhabitants, and to the poor in their afflictions.

This infant institution of the populous parish of Islington has, amongst its many other charitable exertions, very recently taken example from other places, and founded a Dispensary for its sick poor. Its regulations prescribe that its benefits shall be confined solely to that parish; the contributors subscribing one guinea or more annually, are governors, with the right of having one person upon the books at a time for each guinea subscribed, which are to commence as from Christmas day: ten guineas constitute a governor for life; a legacy of 50*l.* will create the person paying it a governor for life. It will be governed in the usual manner by its leading officers, and a Committee

mittee of 21 governors, who meet at the Dispensary on the first Wednesday in every month to manage and regulate its ordinary affairs. All such governors as practise physic, surgery or pharmacy, together with the medical officers, form a standing medical committee. The physicians must belong to the Royal College of Physicians in London; one of them attends daily, Sunday excepted, at the Dispensary, and afterwards to visit patients at home, provided they dwell within the bounds of the parish, and are unable to attend.

The Surgeons must belong to the Royal College of Surgeons in London, and attend likewise daily at the Dispensary. These medical officers hold consultations together in difficult cases.

The Apothecary resides at the Dispensary, and does not practise elsewhere. An anniversary dinner and Sermons will constitute part of the resources for carrying on the benevolent designs of this institution.

It is wisely provided, that not more than six weeks, nor less than three weeks, be allowed between the declaration of any vacancy at a general meeting and the day of election; and no new governor can vote unless his subscription shall have been paid at least four days previous to the ballot; nor can any person vote on any question for the repealing or altering any rule, who shall not have been a governor for six calendar months, nor on any question in which he is interested; and all officers and servants are prohibited from receiving any fee or reward.

Such is the outline of a foundation which promises to be of great utility to the poor of its neighbourhood; the other more minute regulations are calculated for its prudent and successful management.

Mr. Henry Tristram, Church-row, Upper-street, Treasurer.

John Pullen, jun. Esq. Canonbury, and 34, Fore-street, Secretary.

Dr. Gordon, of Finsbury Square, and Dr. Cowie, South Crescent, Bedford Square, Physicians.

Mr. T. R. Ellerby, Cannon-street, and Mr. Wm. Kingdon, Finsbury Place, Surgeons.

Mr. Wm. Semple, Islington, Apothecary.

Messrs. Willis and Co., Glynn and Co., Pole and Co., Rogers and Co., Bankers.

Mr. Thomas Birdseye, Collector.

4. The SOUTH LONDON DISPENSARY.

(No. 1, LAMBETH ROAD.)

INSTITUTED MAY A. D. 1821.

The population on the Surry side of the Thames having greatly increased within a few years past, and the poor having multiplied in the same ratio with that increase, it was found necessary to institute a new Dispensary for that district.

district. The same reasoning which is offered for all other Dispensaries applies with equal force to the present, except that here the prisons in the neighbourhood furnish an additional and very cogent solicitation in its behalf.

In the Prospectus of this Institution which was circulated at the time of its first formation, these arguments were judiciously concentrated into a few leading points which pathetically pleaded its cause, and procured for it the first patronage which it received—and thus, in the first stage of its progress it was honoured with the sanction of His Royal Highness the Duke of Sussex, who accepted the office of Patron.

"The working classes must be considered, on all occasions and in every situation, as forming a most important and useful part of the community, and therefore may be said to justly merit the aid and attention of those in affluent circumstances, especially in those times of need which sickness must invariably produce. If we penetrate, moreover, into the habitations of the poor, and behold a family plunged into the abyss of sickness and distress, such a scene can scarcely fail to awaken the feelings of the most obdurate, and arouse the sympathy of the most insensible: —If the hand of affliction should happen to have rested upon him who is both a husband and a father, the other branches of the family must be necessarily involved in misery, grief and want;—or if the arm of disease should have stretched itself to the affectionate wife and mother, nothing but deep mental distress can pervade the bosoms of all around, and every domestic comfort and arrangement must, as it were, be totally annihilated;—or should the scourge of sickness have alighted upon some tender offspring, what event could be more calculated to fill with bitter

sorrow, those minds imbued with strong attachments and replete with every feeling of affection, than that which menaces to destroy all fostered hopes, and to sever that link which binds an object more dear and near than all others of a terrestrial nature? Under these circumstances, therefore, what aid could be comparable to that of prompt and opportune medical assistance, which has in its object the prevention of the fatal blow, the mitigation or removal of so dire a calamity? Hence all those who are so benevolent, so feeling, and so generous as to sympathize with suffering humanity, are earnestly solicited to contribute a trifle to the maintenance of this Institution, through the medium of which they will be capable of diffusing relief inestimable in extent, blessings incalculable in number, and solace to that abject part of Society which is so worthily entitled to our charitable care and regard.

It may not be improper to add, that 122 patients were admitted during the first month that the Dispensary was established; which circumstance clearly evinces that such an additional Institution was in much requisition."

Those patients who are not able to attend at the Dispensary at the times prescribed by their Letter of Instruction, are visited at their own habitations as often as may be deemed necessary; the district embraces Lambeth, Vauxhall, Newington and Walworth. The Society was very soon sufficiently organised to commence its benevolent operations. Regulations for its future management were justly deemed of inferior importance to, and were therefore delayed until, the more urgent calls of the poor were in some measure answered. The first opening of the Dispensary at the house No. 1, Lambeth Road, near the Obelisk, in St. George's Fields, was the task of the first projectors

projectors; a regular Committee has since been elected, and from them the future details will be formed and circulated.

A Physician and Surgeon are in attendance at the Dispensary daily, except Sunday—the Surgeon at 12, and the Physician at one o'clock.

Every Subscriber of one guinea is entitled as a Governor, to have one patient constantly on the Medical and Chirurgical List, and to vote at all Elections, and of two guineas to double right; of ten guineas becomes a Governor for life, and entitled to the same privileges as an Annual Subscriber of one guinea; of 15 guineas within the year, becomes a Life Director, and is entitled to all the privileges of an Annual Subscriber of two guineas, and to vote at all Committees.

The Society is governed by His Royal Highness the Duke of Sussex, as Patron.

Robert Slade, Esq. Walcot Place, Treasurer.

Dr. Reader, Dr. Copland, and Dr. Roberts, Physicians.

Messrs. Callaway, Pollard and Bryant, Surgeons.

Mr. W. T. Iliff, Apothecary.

A Committee of 15 Managers.

Sir John Pinhorn and Co., No. 37, Southwark, Bankers.

Mr. J. Hailes, 13, York Row, Kennington, Collector.

5. THE SURREY INSTITUTION,

FOR THE DISCHARGE AND RELIEF OF PERSONS IMPRISONED FOR DEBT IN THE COUNTY GAOL.

ESTABLISHED A. D. 1812.

THE plan of this Society is something similar to that at Craven-street, for small debts, but is limited to the County Gaol of Surrey, and, with very few exceptions, to those on the common side of the prison; from these persons the Committee usually select such as may be deemed most worthy of relief, not exceeding in amount 20*l.* in any case; and they also give encouragement to distressed but honest and industrious artisans and mechanics. Their conduct is observed during their confinement; and those facilities for inquiry and discrimination are afforded, which in other circumstances could not be obtained. If prior to their imprisonment they have lived at a distance, a testimonial of their former honesty, industry and sobriety, is required from their minister and parochial officers; and if in the neighbourhood of Southwark, these inquiries are made personally of neighbours, as well as creditors, with a view to ascertain whether their arrest was at the suit of a real creditor, or was a factitious proceeding instituted in order to

to defraud all their creditors, by means of any insolvent act.

Since the year 1811, the Committee have liberated nearly 220 persons, and restored them to their families; many of them were relieved during their confinement by supplies of food, fuel, or small sums of money; and some have, since their discharge, received small gratuities, not exceeding in any case 5*l.* each, to enable them to purchase tools and other articles, necessary to resume their former occupations.

It is not the object of this Society to discharge persons for any other debts than those for which they are detained; neither does it ever pay the whole debt; nor does their composition for any debt with the costs ever exceed 20*l.* unless directed at a Special meeting.

Those debtors have the preference who are the most aged and infirm, who have the largest families unprovided for; who are most likely to be useful to the community; and who appear to have lost their liberty by unavoidable misfortunes, and not by fraud, vice, or extravagance: they give respectable vouchers for their integrity, sobriety and industry; but they are never relieved a second time, unless their situations cannot be imputed to their own fault. Relief is given to those who are confined for fees as well as for debt; and to those who are in confinement, sums not exceeding 25*l.* per annum are allowed.

This limited but humane Society is supported by

His Royal Highness the Duke of Gloucester, Patron.

Fifteen Vice Presidents.

Thomas Harrison, Esq. F. R. S. Streatham, Treasurer.

Rev. Wm. Mann, A. M. Secretary.

Mr. Hope, Collector.

Every

Every subscriber of one guinea is a Governor; of 20 guineas is a Life Governor; and a Committee of the High Sheriff, County Magistrates, qualified by either of these subscriptions, meet every month at the Session-house.

I hope it will not be deemed unseasonable in this place to offer a few observations on the important subject of imprisonment for debt. It not unfrequently happens, that the prisoner confined for debt has been brought into that unfortunate situation without being liable to the charge either of negligence, imprudence, extravagance, or dishonesty. In a commercial country, so various, so sudden, and so unexpected are the turns of affairs in the life of a tradesman, or of any one who engages either in the speculations of commerce for his own emolument or as collateral security for others, that he may very unexpectedly find himself incapable of answering the immediate and pressing demands of his creditors; he may be so unfortunate as not to be able to convince them of his own integrity, or even of his private fortune; or to satisfy them by the pledge of securities for undoubted property not then convertible into money; and the urgency of demands upon them, may preclude them from acceding to any wished for delay. In all these cases, a temporary and sometimes a permanent imprisonment instantly ensues, aggravated by the increasing expense of daily maintenance in a place of horror, where every effort to satisfy the creditor is paralysed, and the costs of legal proceedings are superadded to the punishment thus undeserved.

It must be admitted that afflictions are frequently chastisements from the hand of Infinite Love, and that there is no situation so gloomy into which the rays of divine mercy cannot or do not daily penetrate; and it will be allowed by

by this unhappy victim of sorrow, that after the paroxysms of distress have subsided, solitude will afford him time for reflection; the silence of self-examination brings a lesson for which many a man has afterwards conscientiously thanked the visitation of adversity; and although I would readily concur in the truth of this rigid morality, it may not be unjust to ask such theorists, whether there are not also numberless silent moments in the life and year and day of every reflecting mind, that afford these wholesome lessons without imprisonment.

If the confined debtor be not already hardened by practised chicane, by fraud, or by covetousness, his own retired chamber will have sufficient power to bring smaller faults to remembrance, and furnish him with resolution to amend them; but if he have become already atrocious, his imprisonment will injure his creditors, determine his ruin, and seal his condemnation.

If the adage, that "prisons pay no debts," were generally true, the creditor stands convicted of either imprudence or maliguity, who adopts that resource, for he loses not only his debt, but his interest and costs. So severe and obnoxious is the loss of liberty to the human heart, that it suspended at Athens and at Rome the parental affections of nature. Creditors were allowed to sell such of their debtors as were insolvent; and many sold their own personal freedom, and even children, to pay their debts. Solon redressed this horrid abuse at Athens, by a law, which provided that no man's body should answer for his civil demands: the Decemvirs at Rome rejected this example; and their Republic was subject to many consequent dangers.—Rollin, c. 5. art. 8.; Esp. des Lois 12. c. 21. Plut. Solon.

This

This custom was established at Rome before the Law of the 12 Tables, Liv. dec. 1. b. 2. But by that law, after the judicial proof or confession of the debt, 30 days of grace were allowed before a Roman was delivered into the power of his fellow-citizen. In his private prison 12 oz. of rice were his daily food; he might be bound with a chain of 15lbs. weight; and in his misery he was thrice exposed in the market place, to solicit the compassion of his friends and countrymen; at the expiration of 60 days imprisonment, the debt was discharged with the loss of liberty or life; the insolvent debtor was either put to death, or sold into foreign slavery beyond the Tyber; but if several creditors were alike obstinate and unrelenting, they might legally dismember his body, and satiate their revenge by this horrid partition.

The advocates for this savage law have insisted, that it must strongly operate in deterring idleness and fraud, from contracting debts which they were unable to discharge; but experience would dissipate this salutary terror, by proving that no creditor could be found to exact this unprofitable penalty of life and limb. 8 Gibbon, 93.

In Holy Writ, a dishonest debtor is justly denounced, as the wicked who borroweth and payeth not again, Ps. 37, 21: Withhold not, said Solomon, good from them to whom it is due, when it is in the power of thy hand to do it; Prov. 3, 27. And the caution against contracting debts is given in the Christian Scripture, as coupled with the duty of releasing them. In our Lord's Prayer, the word "debts" has been modernised into "trespasses," and it can scarcely be absent from any man's mind, with this prayer daily on his lips, that he implores forgiveness as (or according to the rate or degree in which) he forgives them

them himself; Mat. 6, 12. The parable of the merciless servant is strictly conformable to the hard custom above mentioned, where the creditor, although he had been released by his master from his own debt, for the payment of which, not only himself but his wife and children, and all that he possessed, had been ordered for sale, yet refused to listen to the same prayer of his fellow servant for delay, but cast him into prison till he should pay the debt; the just vengeance recoiled upon himself; and so, added our blessed Lord, "shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses;" Matt. 18, 35. The admonition of St. Paul to the Christian converts at Rome, could not be more appropriate,—"Owe no man any thing, but to love one another." Rom. 13, 8. Not that their Christian liberty should relax their obligations or discharge any debt they owed to each other, for these belong to the progress of social life, of which all are equally members; but that in all their mutual intercourse, great care should be taken lest their worldly debts should absorb or cancel the one great debt of mutual love, which all owe to one another. See Hammond, Pyle, &c. in loco.

In any association, therefore, to discharge debtors from their confinement, their original obligation is regarded and fulfilled, as the Society can only take part with the debtor; it remains a subject of mature deliberation with the creditor, how he shall make up his account at a tribunal of a far higher nature.

But further; on the question of policy of imprisonment for debts, we have the opinion of Dr. Johnson in his first volume of the Idler, No. 22.

"The prosperity of a people is proportionate to the number

number of hands and minds usefully employed. To the community sedition is a fever, corruption is a gangrene, and idleness an atrophy. Whatever body and whatever society wastes more than it acquires, must gradually decay; and every being that continues to be fed, and ceases to labour, takes away something from the public stock. The confinement, therefore, of any man in the sloth and darkness of a prison, is a loss to the nation, and no gain to the creditor. For of the multitudes that are pining in those cells of misery, a very small part is suspected of any fraudulent act by which they retain what belongs to others.

"The end of all civil regulations is to secure private happiness from private malignity; to keep individuals from the power of one another; but this end is apparently neglected, when a man irritated with loss, is allowed to be the judge of his own cause, and to assign the punishment of his own pain; when the distinction between guilt and unhappiness, between casualty and design, is intrusted to eyes blind with interest, to understandings depraved by resentment. Those who made the laws, have apparently supposed that every deficiency of payment is the crime of the debtor. But the truth is, that the creditor always shares the act, and often more than shares the guilt of improper trust. It seldom happens that any man imprisons another but for debts which he suffered to be contracted, in hope of advantage to himself, and for bargains in which he proportioned his profit to his own opinion of the hazard; and there is no reason why one should punish the other for a contract in which both concurred.

"The motive to credit is the hope of advantage. Commerce can never be at a stop, while one man wants what another

another can supply; and credit will never be denied, while it is likely to be repaid with profit. He that trusts one whom he designs to sue, is criminal by the act of trust; the cessation of such insidious traffic is to be desired, and no reason can be given why a change of the law should impair any other. It is in vain to continue an institution which experience shows to be ineffectual: We have now imprisoned one generation of debtors after another, but we do not find that their numbers lessen: we have now learned that rashness and imprudence will not be deterred from taking credit: let us try whether fraud and avarice may be more easily restrained from giving it."

In a subsequent Essay, No. 38, the same comprehensive mind recurs to this subject.

"If we consider (says he) the effects of consanguinity and friendship, and the general reciprocation of wants and benefits which make one man dear or necessary to another, it may reasonably be supposed that every man languishing in prison gives trouble of some kind to two others, who love or need him. By this multiplication of misery, we see distress extended to the hundredth part of the whole society:" estimating the population at the time he wrote at six millions, of which 20,000 is the 300dth part, he proceeds, "If we estimate at a shilling a day what is lost by the inaction, and consumed in the support of each man thus chained down to involuntary idleness, the public loss will rise in one year to 300,000*l.*, in ten years to more than one-sixth part of our circulating coin." (This amount would be doubled at this time.) He computes that "Imprisonment puts an end every year to the life of one in four of those who are shut up from the common comforts of human life: many of them in the most vigorous

vigorous and useful part of life; for the thoughtless and imprudent are commonly young, and the active and busy are seldom old."

"Surely, adds our profound moralist, he whose debtor has perished in prison, though he may acquit himself of deliberate murder, must at least have his mind clouded with discontent, when he considers how much another has suffered from him; when he thinks of the wife bewailing her husband, or the children begging the bread which their father would have earned. If there are any made so obdurate by avarice or cruelty, as to revolve these consequences without dread or pity, I must leave them to be awakened by some other power, for I write only to human beings."

The absurdity of imprisonment for debt, inasmuch as it paralyses every exertion for payment, is carried further among the natives of India than perhaps in any other country of the globe. Edresi, after praising their inviolable fidelity in all contracts, says, that the creditor, when he does not receive payment, draws a line round his debtor, beyond which the latter never attempts to stir till the debt is discharged.—Hugh Murray's Travels and Discoveries in Asia, vol. i. p. 59.

Moreover, in examining the subject of prison discipline in another part of this work, it will be found that the classification, employments, and instruction of prisoners have been formed for the benefit of those who are committed for crimes. Scarcely any of these regulations apply to prisoners for debt, as they are held to be in safe custody, merely to answer to creditors, many of whom not being in execution, are yet to be proved debtors, or to be discharged; these persons are subjected to no other restraint

straint than what the security of their persons requires; and where they have been found to be employed in the works of the prison, it is voluntarily so, as the debtors of the County Gaol of Northampton, where they work with the prisoners, and one-fourth of their profits is applied to the gaoler, and three-fourths to themselves. This prison was built on the plan recommended by John Howard; the wards and cells are commodious and airy, but the scite of the premises is too confined to admit of but little airing ground; it has ten courts exclusive of debtors, but the prisoners are all classed.

In the gaol of Gloucester, the ward of Industry has not been provided for debtors, as directed by the last made regulations, by reason that it had been found, since the passing the general Insolvent Act, that the debtors rarely applied for or are disposed to work; to this they are extremely indisposed, and it has ever been held by the Magistrates of the county making rules, and by the Judges who have confirmed them, "that it is unlawful to enforce labour or employment of any kind on prisoners charged only on suspicion of offences, or even to withhold any share of constituted allowance for disobedience." Prisoners for debt must, of course, be ranked under this exemption; and there are classes of this description both of male and female prisoners in this gaol.

In the Devizes Bridewell, the debtors are separated from the others, no labour is performed, nor allowance made for clothing.

The Maidstone County Gaol recently constructed, has in all 27 classes, each having a distinct yard and ward, and no communication whatever with one another; four of which are allotted to debtors, two for common debtors, and

and two for master debtors; but it does not appear that any labour is assigned to them.

The prisons of the King's Bench, of the Fleet, of White Cross-street, and of Ludgate, besides some others of a less extent and importance, contain debtors of various descriptions of persons, many of whom having never been brought up to trades or manufactures, are wholly incapable of work, and are, therefore, by their confinement, deprived of their habitual pursuits, and plunged into that listless indolence, which has been so ably touched in the preceding extracts; but there are also many others, who if they could be allowed to go on with their manual occupations, and could bear the taunts of some of the others who have more pride than candour or prudence, they would in a short time probably be enabled to lay by sufficient to discharge their obligations, and at the same time to avoid the consequences of their imprisonment, which must otherwise inevitably lead them to imbibe evil habits and principles, the natural growth of the unfortunate associations into which they have thus been cast; amongst these, gaming stands foremost in the fatal life of corruption, which soon destroys what sense of industry and regularity of life remains, and divests from their minds all honest intentions of acquitting themselves to their suffering creditors. But the price which they pay for this extravagance is either perpetual imprisonment, or the disgrace of being relieved from confinement by an Insolvent Act, which leads them to despise and desert those to whom they owed the most important obligations. But I must forbear, in this place, from extending this reasoning further: let me add, that it would be a public service, if any set of gentlemen would, with zeal equal to that of the Committee for Prison

Prison Discipline, institute a Committee for the sole purpose of visiting and improving the prisons or wards for debtors; of endeavouring to dispose them into distinct classes of male and female, of gentry and manufacturers; of the most acceptable means for their employment; and of the incidental improvements which would assuredly follow in submitting to arrangements rather than discipline, calculated to promote as well their mutual comfort in confinement, as the best facilities for liquidation of their debts, and for their discharge from prison. There cannot remain a doubt that, if some such exertions as those here recommended were earnestly adopted, they would be productive of the release of many a debtor whose case is truly distressing; of persuading the insolent and proud to bend their lofty spirit to a more virtuous and honourable sentiment, than that which keeps them in their limited condition; and would ultimately reduce the prison itself from half its gloom and wretchedness.

6. THE WILTSHIRE SOCIETY.

FOUNDED A. D. 1817.

THE immediate object of this Society is to apprentice the children of poor persons from Wilts, resident in London, or within the Bills of Mortality, and to lend them a certain sum of money at the expiration of their apprenticeship to establish them in business, if their conduct shall have been meritorious.

During the few years which have elapsed since its foundation, nearly all the personages of wealth, talent and respectability of the county have become Patrons of it, and a considerable accession of support has recently been granted to it by the Ladies of the same county: hence the numerous claims on its funds will be readily conceived, and the present object of its Trustees is therefore that their investments should be suffered for a time to accumulate. Five youths have already been put out apprentices with small fees, and daily applications are made for this most desirable privilege.

The Duke of Somerset, President.

John Britton, Esq. Honorary Secretar

SECTION IV.

Societies for Visiting, &c.

1. THE GENERAL PHILANTHROPIC SOCIETY,

For the Relief of the Manufacturing & Labouring Poor in temporary Distress, and for other Benevolent Purposes.

INSTITUTED IN CLERKENWELL, A. D. 1813.

Under the Patronage of His late Royal Highness the DUKE *of* KENT.

In the Preliminary Address of this Society to the public, we are greeted with a fact at which every Englishman will readily rejoice. "Here it is that philanthropy has animated every heart, penetrated every corner of the country, and greatly diminished the fearful dark age of pain, ignorance and folly,—even in the Lazar House and in the Jail;"

and in announcing this Charity to notice, it is asserted to be "its peculiar privilege and function to comfort in private, and in private to heal." Misery is correctly stated to arise from the proneness of our fallible nature to temptation to crime; he who relieves that misery, therefore, effects a two-fold good; for the abduction of temptation is the surest eradication of evil; and misery is often the parent as well as the offspring of vice. It was under the impression of these sentiments, and animated by the example and success of a similar institution, a few persons zealous in the cause of humanity raised this laudable Establishment in the year 1813; but although it be designated by a local title, yet neither its subscribers nor its objects are limited to that or any other district; its relief is extended to all persons who come within its rules, without any preference to country, party, or sect.

The most distinguished feature in the plan of this Society is to alleviate distress with all possible promptitude, wherever it may be found in the abode of those who are not receiving parochial aid or assistance from any other charity.

Much care has been taken to proportion the relief afforded to the nature of the case, and every precaution is taken to prevent imposition. It is also a part of its design to prevent any additional parochial burdens, in which its benefit has been proved. Many, by a small timely assistance, are now enabled to give, who had heretofore been in much danger of being obliged to ask parochial alms. The cases of female suffering, softened by the aid of this charity, have been very numerous—particularly those of child-bed.

In this district, where very extensive and numerous manufactories

nufactories are carried on, the increase of a laborious population is obvious, and the claims upon charity are enlarged; every contributor here finds himself an effectual almoner of his own bounty, the distributer of his own gifts, with those of his neighbours, for the alleviation of sufferings which may extend beyond the limits of his own powers; and the Clergy, to whom all ranks are indebted, and to whom every one sooner or later appeals, have rendered essential service to the Institution in that part of it which establishes and confirms its Christian character — And thus they have proved the truth of a saying of Bishop Atterbury, that "Charity, or a love of God, which works by a love of our neighbour, is greater than faith or hope."

The Directors are divided into six classes, each of which attends by rotation at St. John's Gate, every Thursday evening; and three of them every Tuesday, Thursday, and Saturday evenings, to receive petitions and grant relief; they visit and inquire into the merits of each case, and report them to the preceding class; but their personal visits are limited to three miles from St. John's Square. All patients residing beyond that extent are required to give reference to persons within it, accompanied by a certificate from the officers of their parish where they have a legal settlement, that they do not receive parochial aid.

As this Charity has been instituted for the relief of temporary distress, arising from whatsoever cause, any cases requiring permanent relief are not within its meaning: neither are petitions received for discharging arrears of rent, as they would operate against the interest of landlords by encouraging improvidence in tenants: nor for the avowed purpose of payment of undertaker's charges, as this

might have the effect of encouraging many persons to incur unnecessary expenses, and such as are inconsistent with the situations of petitioners in general : nor can any petitioner be relieved twice within 12 months, unless some casualty or new illness shall have taken place, unconnected with the distress for which relief was obtained before.

Printed petitions only are received, and presented by the petitioners in person, unless prevented by illness or some sufficient cause, and are relieved or rejected at the next meeting; and the subscriber recommending the petition previously ascertains the truth of its facts.

In the year 1819, relief was granted to 430 petitions, comprehending 1738 persons, to the amount of 280*l.* and the incidental expenses amounted to 37*l.* 15*s.*

Every person subscribing 12*s.* or more per annum becomes a member; five guineas or upwards constitutes a subscriber for life, who, after one month, is qualified to attend General Meetings, and vote on all occasions. Every Clergyman who grants the use of his Church, or who preaches a Sermon for the benefit of this Society, is admitted as an Honorary Governor, and may present two petitions annually.

The Directors have the management and disposal of the monies subscribed, at such times and proportions as they may think proper and requisite for the purposes of the Society; and they make Bye Laws, subject to the sanction of the General Meeting.

In order to render this Society permanent, and to encourage life subscriptions, the gifts and legacies received are invested in the funds and other Government securities, in the names of three Trustees, and five per cent. out of all monies received, is appropriated to the formation of an accumulating

accumulating fund, until it shall attain to an income sufficient to defray all incidental expenses and miscellaneous payments, so as to leave the whole of the donations for distribution amongst the objects of the charity clear of all deductions; and if at any time the balance should exceed 50*l.* in the Treasurer's hands, the surplus is added to that fund.

The Most Noble Marquis of Northampton is President.

Twenty Vice-Presidents.

The Rev. W. C. L. Faulkner, A. M. Chaplain.

Five Directors.

Six Trustees.

Three Auditors.

Richard Carpenter, Esq. No. 25, Alfred Place, Treasurer.

C. W. Lovell, Esq. 10, Princes-street, Bedford-row, Secretary.

And Mr. J. Johnson, 135, St. John-street, Collector.

2. THE FEMALE FRIENDLY UNION SOCIETY,

KENT ROAD,

INSTITUTED A. D. 1806.

OUR attention is always more peculiarly excited whenever a Society presents itself, instituted and conducted by Ladies; the exercises of compassion and tenderness are so peculiarly constituted by nature to be their qualifications, that we can never think amiss when we unite our sentiments, nor ever act unwisely when our interests, our duties, and our charities are led by and combined with theirs.

In this small Society, we find them uniting their sympathy, by endeavouring to lessen the calamities of their fellow creatures. The visitations of trouble and sorrow are always to be regarded as trials not confined to the sufferer, but as extended to others, on all whom an incumbent duty falls, not unmixed by grateful sensations, to divide and bear each other's burdens, to support the weak, to comfort the afflicted, to instruct the ignorant, to calm the intemperate, and to esteem all such acts, as instrumental only towards preserving the blessings of peace, and furthering the mercies of God: Not unto us, O Lord, not unto us, but unto thy name we give the praise! This Society, impressed with

with the importance of these objects, began upon a small scale, and among a select number of intimate friends, who have had the satisfaction of seeing their usefulness as well as their example increase, until it has been enabled to extend its benefits to a considerable circle round them.

The principal objects designed for its relief are such as through sickness and casualty are reduced to temporary distress; others who are sometimes out of employ, and whose parochial settlements are at a considerable distance, and who have no friend at hand: also poor women during the month of confinement, who are frequently found with large families, and their husbands out of employment, and sometimes sick. The exertions of the benevolent friends of this Union have extended their solicitations to the East, and have received benefactions from Bombay and Calcutta; an additional evidence that a sincere love of our country, and a feeling for the distresses of its poor, actuate the hearts of those whom the disposition of their prospects and affairs has removed far from it. About 100 cases have been relieved in a year, at an expenditure of about 40*l.* to 45*l.* As the Society is conducted by a Committee of eight Ladies, the cases are submitted to their investigation. A subscription of one penny per week constitutes a member, who, after continuing it for six months, is authorized to recommend a case, but not more than one in every three months. The greatest number of subscribers pay a sum of ten shillings or upwards per annum, which enables the Visitors and the Committee of Managers to increase their benevolent efforts. No year elapses without many very interesting cases coming under their inquiry and relief; some of which have been of persons who have fallen from prosperous conditions of life, and through the

exertions of this Society have found such friends as have raised them again above the afflictions of want and wretchedness, in which the Visitors found them; and many have been actually preserved from starvation, until they could procure permanent relief from larger institutions, the more extended funds and resources of which were better able to meet their difficulties, which required not only larger sums but time also before they could be well understood or relieved.

The methods here adopted are to discourage casual relief, which is open to daily deception, but to do real good to undissembling sufferers; any subscriber meeting with an instance which he conceives worthy of commiseration, may send to the nearest member of the Committee, either the petitioners themselves, or their names and abode; the Visitors of that district immediately repair to the place, and form their judgement of the truth of the distress from their own observation; they grant such ready comfort and distribute such religious tracts as they deem necessary, and report the result of their investigations to the Committee, who are empowered to extend the relief as they may deem expedient. In this process they have scarcely ever been deceived. The limits of this Society extend to five miles of Newington, Surry; a large circuit, which includes the Metropolis and many places where the poor always resort, and where those who by adversity have become so, seek to hide themselves from the busy walks of society in which they were once respected.

Mrs. Mann, Hunter-street, Kent-road, Treasurer.

Mrs. Arnold, Crown-court, Bankside, Secretary.

3. THE MOTHER AND INFANT'S FRIEND SOCIETY,

INSTITUTED IN THE PARISH OF ST. SWITHIN, LONDON STONE.

It is most obvious that both parent and child, particularly at the season of labour and birth, need some extra articles of linen and clothing, not absolutely requisite at other times; and, therefore, they are seldom found constantly in the possession of the poor. The objects of this Society are, to sooth the anxiety of expectant mothers, by providing for their temporary use a box of suitable linen, to administer such pecuniary assistance as the occasion may require, or the funds permit; and by these means, to gain her attention, in the season of her retirement, to such religious instruction as may support a Christian parent, and occasion the bringing up of her children in the fear and love of God.

No less than 918 women and their infants have been thus assisted by the Society since its institution, which is managed by a Committee of Ladies, who meet on the first Tuesday after every quarter-day; every subscriber of 10*s.* 6*d.* annually, is entitled to nominate one woman for

the benefits of the Society, and so in proportion for every half-guinea subscribed; five guineas constitute a subscriber for life, with title to relieve one woman, and so on for every sum of five guineas.

Every woman recommended by a subscriber must be resident within a mile and a half, at the farthest, from St. Swithin's Church, and must also procure some responsible housekeeper to promise, in writing, the safe return of the articles to be lent to her. And it is desired by the Committee, that those who have families may be preferred to such as expect a first child. The recommendations and promise are taken within a week to the Matron, of whom the box is obtained, and to whom it is to be returned within one month.

Every woman is visited by a Lady or Ladies, once or oftener during her confinement, and such pecuniary or other relief afforded, as the Committee may direct; and it is expected of every woman so relieved, to attend and return thanks at her place of public worship.

The Society is conducted by Mrs. Bell, Treasurer, 12, St. Swithin's Lane, and a Committee of 12 Ladies, assisted by Mrs. A. Rayner, Matron.

Donations of money, or of linen, are thankfully received by them all.

4. THE LADIES BENEVOLENT SOCIETY,

FOR

THE RELIEF OF POOR MARRIED LYING-IN WOMEN.

(No. 134, SALISBURY SQUARE,)

INSTITUTED A. D. 1813.

THE object of the funds of this Institution of female benevolence, is to furnish boxes of linen and Christian advice and instruction to poor married women, at their own habitations, during the time of their lying-in, for which they are to make application at the Society's office, No. 134, Salisbury-square, where their peculiar case is registered, and the supply provided; these articles are carefully returned, in clean and good condition, within one month after their confinement, and those who may have twins are allowed two sets of linen.

Every woman is visited by two ladies, at least twice during her confinement, and such pecuniary relief granted as

they may be authorized by the Committee to allow; and any persons desirous of assisting the Society, but who may not have the power to become subscribers, may lend their aid by working or making up any old linen, which may be useful in such cases.

The subscription of half-a-guinea entitles the member to nominate one woman annually; of one guinea, to two nominations, and so in proportion for every half-guinea subscribed. And every patient is required to propose a respectable housekeeper as her security for the safe return of the articles lent to her.

The Society here recommended to notice, reminds us of one in the 17th century, consisting of a female order, named Virgins of Love, or Daughters of Charity, whose office it was to administer assistance and relief to indigent persons who were confined to their beds by sickness and infirmity; it was founded by Louisa de Gras, a noble virgin, and in the year 1660 received the sanction of Pope Clement IX. They were placed under the direction of the Priests of the Missions in France, and continued for many years to execute with humanity and Christian love, the charitable duties to which they devoted themselves.—Vie de Mad. de Gras, in 12mo. at Paris, 1676.

The Society is governed by a Treasurer, Physician, Secretary, and a Committee of 26 Ladies.

The Rev. Henry Budd, M. A. Treasurer.

Dr. Ramsbotham, Broad-street Buildings, Physician.

Mr. Thomas Seaward, 134, Salisbury-square, Secretary.

The expenses, consisting of linen and other supplies, Bibles, Homilies and Tracts, Printing and Salaries, amounted to 88*l.* 19*s.* 1*d.* in 1819, which at that time left the Treasurer in advance about 17*l.*

The

The visits of these benevolent Ladies have discovered many cases of extreme distress and poverty, totally destitute of the needful succour and comfort which their condition, at such a time, required, and yet attended with domestic circumstances which prevented them from leaving their families to go to any lying-in hospital.

5. THE DORCAS SOCIETY,

INSTITUTED A. D. 1813.

Benevolence assumes peculiar attraction when it unites itself with the sympathies and affections of the female mind. In several of the Societies which I have here recorded, a tribute of just acknowledgment has been gratefully offered for the advantages which they have derived from the efforts of a Ladies Committee; but the present institution has been formed by a few young Ladies themselves, who being anxious to contribute towards the relief of their fellow-creatures, united their zeal for the purpose of affording pecuniary aid to poor married women during their confinement, a season which, of all others, awakens attention, and excites a generous sympathy. They were enabled

enabled to extend their design beyond that of pecuniary gifts, to the supply of linen, and to the distribution of a few tracts; and although in some respects the Society's exertions have been limited in comparison with some others of a similar nature, yet in one year it has visited and relieved 270 poor married women, assisted them with money, linen, and such consolatory communication as its amiable members were best capable of supplying, at a subscription and expense of 116*l.* during that year.

The simplicity and inobtrusive character of this Society constitute its chief merit, and its exertions are not the less active and useful in the district of its feminine patronage; its resources of subscription among themselves are aided by the contributions recommended by an annual Sermon.

The title of this Society having adopted a name mentioned only once in the Scriptures (Acts ix. 39,) the implication is, that every one of its subscribers has set her benevolent example before them. It seems that there dwelt at Joppa, a Christian convert, whose name, in Greek, was Dorcas, and in Syriac, Tabitha—she is represented to have been full of good works and charitable deeds; about the time that St. Peter arrived at Lydda, which was within four or five leagues east of Joppa, A. D. 39, this good woman died, and the general grief of her friends was so great, and their faith in the power of the Apostle so firm, (for he had, since his arrival there, cured a man of the palsy, whose name was Æneas, and whom they probably knew, v. 33.) that even while they were making preparations for her funeral, they sent two messengers to him to solicit his immediate presence; he accompanied them instantly to her house, where he found in her chamber,

ber, amongst other weeping friends, several widows, who shewed im their respective garments which she had made for them, as evidences of her active benevolence. St. Peter then put them all forth, and kneeling down, prayed, and then turning to the body, said, "Tabitha, arise," and she opened her eyes; and when she saw Peter she sat up, and he gave her his hand and lifted her up, and when he had called the saints and widows, presented her to them alive!

In pious memory of this virtuous woman, and to keep alive her name and charitable character, this Society has been instituted, and is patronised and governed by

The Rt. Hon. Lady Harriet Courtnay, Patroness.
Mrs. Lloyd Gibbon, Sackville-street, President.
Mrs. Newman, 21, Cockspur-street, Treasurer.
Miss Day, 15, Orange-street, Leicester-square, Secretary.
And a Committee of 12 other Ladies.

6. THE MISERICORDES SOCIETY,

FOR

THE RELIEF OF THE SICK AND AFFLICTED POOR.

Instituted in the Parish of St. Swithin, London Stone,

A. D. 1812.

In connexion with other friends of mankind and "Strangers' friends" in the metropolis, the congregation of St. Swithin have combined their efforts in the truly Christian cause of humanity. Three institutions in addition to their ward and parochial establishments have their foundation within its benevolent precincts, which find their place in this work. These little societies, under the blessing of Heaven, and through that blessing increased and fostered as they have been by their revered and benevolent pastor, have not, it is hoped, laboured altogether in vain.

This Society comprehends seven districts, with stated Visitors attached to each; the cases previously recommended for relief are investigated by the Visitors in order that impostures may be detected, the measures of distress more accurately ascertained, and religious tracts and spiritual advice most suitably dispensed. Since its establishment

lishment in 1812, they have visited and relieved in about 2,000 visits, 450 families, consisting of 1,600 individuals, at an expense of nearly 450*l.*; a plain narration of the facts of each case is preserved in the papers of the Society. The pangs of disease and the rags of poverty fix their helpless victim in unwilling retirement, far from the haunts of industry and the busy walks of life—Into these chambers of woe the Visitors have penetrated, where they have found wretchedness, disease and sorrow, if not despair, repining that there was no eye to pity, nor hand to relieve them. But the afflicted were thus happily convinced that they were not neglected, and more especially when they felt the comfort of the oil and wine poured upon their wounds, and the return of Christian resignation and hope dawning upon their soul; they then learnt that it had been good for them that they were afflicted.

It is here also that frequent opportunities arise of putting inquiries to parents respecting the moral condition of their offspring, and of successfully enjoining upon such as are negligent, the solemn obligations of sending them to Sabbath or other schools, for their temporal or spiritual improvement; and also of being the means of introducing some poor married females to the notice of the Mother and Infants' Friends' Society in the same parish, whereby much additional comfort and relief have been afforded in the anxious period of child-birth.

The Visitors state a fact which is of the utmost importance in ascertaining the principle and enforcing the practice of humanity, even beyond the extent to which it is carried in this metropolis, namely, that the distresses which they have been instrumental in relieving, have arisen rather from a want of labour than of diligence; from want

want of ability to work, rather than from a want of disposition to exert it, and more through the craving demands of a numerous family, than from any wasteful expenditure of their scanty and hard-earned pittance.

Every person subscribing 1*s.* 6*d.* per quarter or upwards are members, and entitled to recommend such poor and diseased persons, with whose cases they may be acquainted, to be visited and relieved; but no person is to relieve at the Society's expense, the case he may have recommended.

The Committee meet on the fourth Wednesday in every month; appoint two Visitors for each district, who report the same to the next meeting, and convey such relief as the Committee may direct, with a tract suitable to the attainment of religious knowledge, and they offer serious advice on those subjects of the Gospel which are allowed by all Christians necessary to be known, in order to learn the means of salvation. No case is relieved longer than six weeks upon one recommendation, except the Committee deem it of urgent importance.

The Committee consists of nine Members.

Mr. Ford Hale, No. 7, Canon-street, Treasurer.

Mr. S. Windmill, 4, Salters-Hall Court, Secretary.

The receipts of 1820 were 169*l.*, and the relief, &c. 163*l.*

7. THE WIDOW'S FRIEND AND BENEVOLENT SOCIETY,

FOR VISITING AND RELIEVING THE SICK AND DISTRESSED POOR

AT THEIR OWN HABITATIONS.

(NO. 134, SALISBURY-SQUARE,)

INSTITUTED A. D. 1808.

THE design of this Society is to ascertain the real nature of the distress of such cases as are recommended to the Committee by the subscribing members, by affording relief in money, clothes, medicine, or otherwise, as the case may require; and to endeavour, in humble reliance on the divine blessing, to direct the attention of the afflicted to the only proper source of comfort in adversity, and hope in death. The mode adopted for the attainment of these objects, is by personal investigation of one of the members, whose inquiries into the circumstances and causes of the patient's distress are conducted with becoming delicacy and respect, and the result is formed into a case for the records of the Society, and constitutes the proportion of relief to be granted.

These

These operations are not limited to any prescribed bounds, nor is there any time for which the cases are to remain upon the books, but such as the Committee and their friends will admit. The benefits of the institution are extended to all parts of the metropolis, and are continued until the pressing exigency of the case is relieved. Some cases are visited from two to six months, during which time the father of the family may be out of employment or confined to the bed of sickness; others are visited and relieved for 12 months, owing possibly to the whole family being successively exercised by a series of afflictions and difficulties; others, whose declining years were attended by sickness, have been regularly visited from two to six years, until it pleased God to remove them to a state where it is hoped that suffering is no more! the principal intention being to give, if possible, effectual relief, rather than to multiply the applications by affording it partially.

Although this Society has hitherto received very liberal encouragement, yet the inadequacy of its funds has obliged the Committee to refuse more than 300 applications for relief, and to withdraw their aid from 100 cases of known and severe distress, from the want of a more ample supply.

In a season of great privation, it was deemed expedient to procure a large quantity of coals and potatoes. Weekly supplies of soup, herrings, clothing, mattresses composed of straw in the cheapest covering, blankets and bed rugs, (articles of so mean a description, or so stamped with the Society's mark as to lessen the probability of their being pledged or seized for rent,) the Committee being desirous to relieve their cases in this manner without pecuniary aid, to prevent as much as possible the mis-application of public bounty. In many instances permanent relief has been

been given, by enabling distressed artificers to redeem their working tools and other necessary articles from pledge, and by furnishing them with small sums of money to enable them, by the traffic of fish, fruit, &c. to gain their own livelihood; hereby exemplifying the command in the Mosaic Law, Deut. xv. 11. "Thou shalt open thy hand wide unto him (thy poor brother) and shalt surely lend him sufficient for his need, in that which he wanteth—for the poor shall never cease out of thy land." And in some cases of dangerous sickness, medical and clerical aid have been procured, by which the temporal and spiritual maladies of the sufferers were effectually relieved.

Those who are unaccustomed to visit the abodes of poverty in this metropolis, can form no idea of the distressing scenes which such a scrutiny has presented from time to time to the Visitors; they have preserved a scale of the numbers, whereby it appears that in 1816 to 1817 they paid 11,051 visits to 1090 cases or families, consisting of 3346 individuals; that they effectually relieved 165 of them; and during that year, which appears to have been the most extensive since the date of this establishment, their contributions received, amounted to 1852*l.* 16*s.* 8*d.* and their expenditure to 1617*l.* 12*s.* 10*d.*

Applications have been so constant and numerous, that the Committee, in order to reserve a supply for the most urgent cases which might need their extraordinary assistance, have found it necessary to confine their notice to those only who are recommended by subscribers.

In addition to the benevolent services of the Clergy, a grant of 100 Testaments from the Bible Society, and the very valuable co-operation of the Ladies Benevolent Society, particularly where the interference and advice of a female

female have been indispensably necessary, are gratefully acknowledged.

Let us not anticipate in vain, the day when every distressed part of the metropolis shall be refreshed with these streams of mercy, whereby the affluent may become the happy instruments of gladdening the secluded haunts of that misery, which, by being far removed from their sphere of observance, they might otherwise possess no means of alleviating.

The Society is governed by

Rev. Henry Budd, M. A. President.

Rev. Henry Godfrey, D. D. and Rev. Benjamin Puckle, M. A. Vice-Presidents.

John Poynder, Esq. New Bridge-street, Treasurer.

A Committee of 34 Members.

Mr. Wm. Chapman, 37, Fleet-street, Secretary, and

Mr. T. Seaward, 134, Salisbury-square, Secretary for Subscriptions.

8. The SPITALFIELDS BENEVOLENT SOCIETY,

INSTITUTED A. D. 1811.

The design of this Society is to visit and relieve cases of great distress, chiefly among the numerous poor of Spitalfields and its vicinity; and so effectual have been its benevolent exertions, that during the past year, the instances of distress, arising from the want of employment, have not been so numerous or so acute as they have been on former occasions. In the silk weaving branch, the staple employment of a large proportion of the inhabitants of Spitalfields, there has been a steady, if not a brisk trade. Yet there are multitudes of poor who are not connected with this trade. "The poor," said Mr. Hale in his letter to the late S. Whitbread, Esq. "have been driven from their former residences into this neighbourhood, till at last almost the whole poor of the City of London are here congregated, and by degrees have obtained their legal settlement. Here the mechanics of every trade reside, who work for their employers in the city. Here dwell the carters, porters and labourers, with thousands who are engaged in the most servile employments, down to the mendicants, the lame and the blind." In such a population so variously

constituted, possessing a very small proportion of the opulent or middle classes, it will not be a matter of surprise, that there should always be found a great number of sick and distressed cases, which call loudly for the sympathy and benevolence of the affluent.

Among these cases, nine are stated in the beginning of the last Report, which cannot fail to affect the heart of every reader, and stand forward as evidence of the utility of this truly charitable institution, and another of still greater interest is detailed in an Appendix, entitled the "Track of Poverty, or Brief Memoirs of Wm. King, written by himself, abridged and edited by a Visitor of this Society." The wretched condition of the poor family has since been greatly improved, but owing to continued personal affliction, it still needs the Visitor's care.

The publication of the tract above mentioned, has produced important benefit to this Society, for a copy of it having reached the hands of the Rev. Wm. Carus Wilson, Vicar of Tunstall in Westmorland, it so affected him, that he immediately devised means of co-operation in relieving the misery and suffering of the poor of this district, by devoting a principal part of the labours of the "Tunstall School, for training girls for service" in knitting and sewing, to this Society. A concise account of that school is subjoined to the Report; but it being so remote from the limits prescribed for this work, I must be contented to refer the reader to the Appendix thereto.

Great praise is due to the Visitors, whose disinterested activity in seeking out distress, although they are engaged unremittingly in their respective business, has brought to light many who might have perished without their seasonable relief.

Since

Since the year 1816, when the distress of this district was such as to justify a Public Meeting at the Mansion House, the general fund has been augmented by benevolent contributions, which have prevented the Society from being wholly dependent upon casual benefactions.

It is the peculiar feature of this Institution, that the whole amount of the collections, except a small allowance to the Collector, and the expenses of advertisements and printing the Report, are applied in the relief of the distressed. It appears by a table of the numbers relieved during the ten years of the Society's operations, that the Committee have visited 21,250 families, containing 94,909 individuals, and given them relief to the amount of 20,344*l.* 8*s.* 6*d.* During these measures they visited them 131,042 times, and their incidental expences amounted to no more than 613*l.* 14*s.* 4*d.*

A Ladies Committee grant their time and assistance in visiting and making up boxes of linen for poor women who are destitute in cases of lying-in; the Committee also provide blankets, and lend them for use early in October, on condition of their being returned in May, when they are scoured and laid by till the succeeding winter; and there is reason to believe, that these have rescued not a few from actually perishing, or from diseases which would have led them to the grave.

By the gift or loan of cast-off clothes, many have been enabled to make a decent appearance. Some who were before so destitute as to be precluded from seeking employment, have by this means been enabled to obtain it: several girls have obtained situations, who must otherwise have gone to the workhouse; and not a few, who through shame were kept from the house of God, are now clothed

in decent apparel, and attend the ordinances of public worship. Gifts of this kind are therefore earnestly solicited to be sent to No. 5, Raven-row, Spitalfields.

Some worthy persons in distress have been placed on the Society's pension list, and receive 5*l.* each per annum. The frequent visits of the members of the Society enable them to form an accurate judgment, both from personal inspection and inquiry, of the cases represented: they are therefore enabled to grant relief themselves where it is really necessary, and to offer to be the almoners of any benevolent person who should think fit to grant a pension of 5*l.*; the present list consists of only six female pensioners. It is the melancholy duty of the Visitors frequently to discover and bear testimony of instances of the most poignant distress; in the course of the last two years the Society has afforded relief to nearly 5000 families, expending for that purpose nearly 4900*l.*; and this relief has been bestowed in every instance, after personal inspection of the wants of the poor in their own habitations; but in these exertions the funds of the Society are now exhausted! A more unaffected and earnest appeal for charitable aid was perhaps never presented to a generous and compassionate public, than the Report of 1821, from which the foregoing observations have been extracted. The benevolent assiduity of the Visitors, in devoting their valuable time not only to the administration of the important trust here confided to them, and by them voluntarily accepted, and the kind co-operation of the Ladies Committee in this good work, which falls naturally into their hands, affords an example of active charity, which well deserves the tribute of public praise; and it will ever be remembered with just veneration, that in the numerous institutions

institutions for charity which adorn the present era in the metropolis, we trace many similar characteristic marks of unfeigned and pure attachment to the cause of universal benevolence and christian love, which cannot fail to purify the hearts of the benefactors themselves, while they render essential benefits to the poor and afflicted sufferers whom they thus take into their effectual protection: May the record of such deeds be registered where they will never be blotted out!

Every person subscribing half-a-guinea or upwards, annually, or 5*l.* or upwards at one time, is a Member of this Society: the Officers and Committee meet on the first Tuesday in every month, at No. 5, Raven-row, Spitalfields, to consider cases and apportion relief; all cases are taken into consideration which are recommended by members, after full investigation; a description of which being sent, in writing, to the Treasurer, to one of the Stewards, or to a member of the Committee; and cases not so recommended coming to the knowledge of any officer of the Society, or member of the Committee, may be visited by him, and relieved as he shall think fit till the next meeting; and the period of relief is limited to four months, unless in cases of urgent necessity.

The Ladies Committee are authorized to grant relief according to the exigency of the cases submitted to them, with a weekly sum not exceeding four-shillings during the month, of the poor patients lying-in: they receive all such cases as are sent to them from the General Committee, and take any urgent case under their care, which may not have been before that Committee, always reporting it to the next monthly meeting. Every case is visited

not less than once a week, and as much oftener as circumstances may require.

In the second Appendix subjoined to the Report, we are favoured with an account of the Tunstall School in Westmorland, above mentioned; the practical utility of which in that neighbourhood is very obvious, and its connection with the Benevolent Society of Spitalfields affords it a source of employment which will be the most abundant, and the arrangement for which has given the most unfeigned pleasure to those concerned in it: all the knitting and sewing which are not wanted for other purposes, are devoted to this Society. The girls will have an ample continuation of the most useful and various kinds of work, while they render an important service to both societies; nor will the moral good to the young people be trifling, taught as they will thus be to sympathise with those who are so much more destitute than themselves. Thankful contentment with their lot, seems, in these days especially, to be one of the most necessary duties to be urged on the minds of the rising generation; and it is conceived that no better means can be adopted for this purpose, than to make them familiar with the deeper miseries of many of their fellow-creatures. It is freely confessed, that this scheme, which has grown, incidentally as it were, out of the original design, seems to crown the objects of the institution, and greatly to augment the hope which is indulged of its utility.

This plan was not intended in the least degree, neither was it in any way probable that it "could supersede or interfere with local charities:" on the contrary, it is obvious that it lends an important aid by its benevolent connection.

tion. "In towns of any magnitude there will generally be ample scope for the benevolence of the opulent—the case is different in the thinly populated parts of the country; and instances no doubt occur, in which the range is too contracted both for the means and disposition of the affluent. But in this district of the metropolis there are depths of misery to excite our sympathy, into which the poor of the country cannot fall. Some friendly eye would see the downward progress in the country, and some friendly hand would arrest it; but here often no one sees, and no one pities, till the misery becomes extreme! They are, therefore, most worthy of support, not only by the benevolent who dwell around them, but by all who can spare a little from the demands of their own circle. It is enough to prove the claims of this Society, to know that its Visitors meet with cases of actual starvation, and cases too, continually, in which the same would be the issue of the prevailing misery, but for their friendly assistance. But enough has been adduced, to prove the peculiar claims which Spitalfields has on the benevolent, and to prove too that it is not unreasonable, for a retired village school, in a northern district, to step forward in its aid." On the contrary, this is an interesting example for other Village-Schools to adopt a similar connection, thereby to render it the practical effect of moral instruction to its pupils, "to do to others as they would they should do to themselves."—"To Him from whom all holy desires, all good councils, and all just works do proceed, the praise is given of what has been already achieved; and to Him without whom nothing is strong, nothing is holy, supplication is made for a continuance of success."

This truly benevolent Society is patronised and conducted by

Thomas Fowell Buxton, Esq. M. P. Patron.

Joseph Butterworth, Esq. M. P.; Wm. Hale, Esq.; Samuel Hoare, jun. Esq., and Wm. Lewis, Esq. Vice-Patrons.

Rev. Josiah Pratt, B. D. Minister of Wheeler Chapel, Spital Square, President.

Rev. E. Bickersteth, Vice-President.

John Kincaid, Esq. Spital Square, Treasurer.

Messrs. J. Cooper, J. Daughtrey, and Edward Suter, Stewards.

A Committee of 30 Members, chosen annually, and

A Female Committee of 18 Ladies.

Mr. J. Cooper, of Old-street Road, Collector.

Applications respecting lying-in cases may be sent to Miss Browne, at No. 7, Raven-row, Spitalfields.

*** It is impossible for any thinking mind to review the principal features of these eight preceding societies without according to them the just praise of true charity: the liberality of benefactions is, it must be admitted, the means of supporting and effecting much of their laudable designs: but when their conductors visit, and personally investigate the causes of distress, their relief is far more effectual, their charity is far more christian; and while they impart consolation to the afflicted, they also read the true lesson of virtue and benevolence to their own hearts.

SECTION V.

Dispensaries.

1. The ROYAL UNIVERSAL DISPENSARY FOR CHILDREN,

(ST. ANDREW'S-HILL,)

INSTITUTED A. D. 1816.

Under the Patronage of His present Majesty King George IV.

The design of this foundation is solely to afford prompt and medical aid to the children of the necessitous poor, from the period of their birth to the age of 12 years, in all parts of the metropolis and its vicinity, and it is open in cases of danger to a first application for relief without any recommendation.

To improve and to restore the health of the rising generation is not more a subject of benevolence than it is of

duty: the loss of every one in early years is, in proportion to the probability of life, an accumulated injury to society. Besides the Dispensary here established, the future completion of the plan will be the foundation of places of recovery for poor children at some distance from London, in detached cottages, where they will escape the danger of infection incidental to the wards of any Infirmary; and this suggestion seems, at the first discussion of the basis of this Institution, to have induced its patrons to determine upon a Dispensary in preference to an Infirmary.

Hence also arises its general utility; and not being limited to any district, it has already in four years and a half carried relief into 122 parishes in all the districts of this great metropolis; it receives patients from all these parts and the surrounding villages, and is open to the first application without any recommendation; the ravages of disease are thus abated or foreseen, before they have taken perhaps fatal effect. The Dispensary has also become a central point, not only for relief but for medical observation of infantine diseases; for the circulation of general rules for the preservation of health—for establishing early a constitution that may be of essential importance in all the future periods of life—for counteracting contagious distemper, and for encouraging among poor parents a vigilant attention to the health of their children.

The want of these features of relief to children in other Dispensaries, called for an institution where it is conceived they will be more regarded by being made its exclusive principles, and thus it will become as it were the foster mother of all the children of the poor in and near the metropolis.

Dr. Davis, to whose interesting Annals I am indebted for

for this information, states, (p. 12) that previous to 1815, "he had ascertained that a very large proportion of children born in the metropolis, perished prematurely before they attained their fifth year, in great measure from a want of that prompt and particular medical aid, which such an institution as this might have afforded them in alleviation of the inattention or ignorance of their parents." Dr. D. took this scale from the returns within the Bills of Mortality; and this will be found correct, if we take the same computation from the returns of other years. His benevolent zeal waited for a favourable moment when his plan could be developed and patronized, and this time was wisely chosen, when the return of peace in Europe afforded attention to his reasoning, and when he was enabled to effectually secure a general and paternal interest in his object, of giving the relief required without separating the mother from her child.

In order that the subscriptions for this infant charity might not be diverted from its original design, it was determined to exclude adult patients, and to provide every needful precaution for the enlargement of the plan, by opening places for their recovery out of town. The parish of Christ Church, Surrey, the Foundling Hospital and others, have tried this experiment with success; and in many places we are constantly met by a little flock placed under the care of some industrious cottager, who not only regards their personal welfare in infancy, but adds to her charge their moral improvement as soon as they have advanced to a competent age. The Directors are also watchful to prevent contagion, by providing against a promiscuous intercourse of patients at the Dispensary, and by

promoting the cause of vaccination, with a view to eradicate, or at least to reduce, the small-pox.

The first General Meeting was held on the 14th of December 1815, when Sir Thomas Bell, then Sheriff of London and Middlesex, presided, and whose sanction to the exertions of Dr. Davis, the medical founder, was seconded by J. J. Thorp, Esq. his colleague, and afterwards by M. Wood, Esq. then Lord Mayor. It was then estimated that the lowest annual expenditure for which the institution could be opened, even upon the smallest scale, and that too with the utmost economy, would exceed 300*l.*, of which 40*l.* only were set apart for the purchase of medicines sufficient for 12 or even 1500 infant patients; this calculation has been since found to be correct, the drugs having scarcely exceeded that amount for nearly 2000 patients.

The Society was regularly organised, and Their Royal Highnesses the Dukes of Kent and Sussex gave their high and important patronage; and a numerous assemblage met on the 27th April 1816, for this purpose, when the Duke of Kent presided: the first regulations were then resolved, and the Duke of Sussex proposed, that all persons whose children should receive relief from the Dispensary, should be obliged to have their children vaccinated, unless they had previously undergone that operation; and the Lord Mayor, who had entered the room, was instantly placed in the chair by the Duke of Kent, and was elected President of the Society.

The first public opening of this Dispensary was at the close of the year 1816, when the disease in its popular appellation termed Influenza had appeared with great severity among the children of the poor: a short address

describing its first symptoms, and inviting them to this Dispensary, was circulated by Dr. Davis with the desired effect.

At the beginning of the following year 1817, Dr. Davis published his Inquiry into some of the principal causes of Infantine Mortality, whereby it was stated, that out of 15,000 street beggars in the metropolis, there were 9000 children, a large proportion of whom were cripples and diseased! During the first year 701 patients were cured, 22 died, and 415 were then under the care of the Dispensary, and 52 had received vaccination, making a total of 1189. This was powerful evidence upon which to rest its claims upon the benevolent; it proved that its grand object was to attempt the diminution of mortality, and to stop the ravages of infantine disease among the poor; to substitute a hardy and vigorous population for a puny and debilitated race, and to ameliorate the condition of the rising generation by improving their health: that these principles of its foundation are correctly laudable, was maintained by Mr. W. Smith at the general meeting, who declared his opinion to be, that "the strength of a nation consists in its number of men and women; that increase of population is not a national evil; that the prosperity and wealth of a country depend upon the health and energies of its inhabitants; that it, therefore, was an object of the highest importance to the State, and to individuals, to encourage and promote the views of this admirable institution." (p. 131.)

The Dispensary was established in a house on St. Andrew's Hill, Blackfriars, and a Sermon on that occasion was preached at the parish church, by the Rev. Isaac Saunders, the Rector. Dr. Shearman was associated with Dr.

Dr. Davis in their gratuitous offices of Physicians, and Dr. Davis and the Surgeons of the Dispensary had permission in 1818, to deliver Lectures there on the Diseases of Children: the former soon after announced his complete classification of those diseases into acute and chronic, according to the parts known or presumed: a list also was formed of the number admitted from the several parishes, which amounted, for the year 1817, to 1996, of whom 1480 had been cured, 39 died, 70 vaccinated, and 397 then under cure: in the following year, the utility of the institution had so rapidly increased as to have relieved and cured 3120; died 60, vaccinated 110, and under cure 471. The system and arrangement adopted will ever remain a monument of the skill and humanity of the founder, for which he has justly received the highest praise.

1819. The introduction of this subject to the Duchess of Kent and other Ladies of rank and respectability, has procured their patronage and solicitude; indeed in a cause so natural to excite their sympathy, who are the first to observe and to provide for the wants of infancy, and to participate in their acute pains or their transient pleasures, it affords unspeakable satisfaction to find that the Dispensary has progressively prospered since they united their exertions in its favour; and they must themselves rejoice to be thus enabled to give strength and permanent encouragement to an establishment, which embraces every kind of disease, infirmity, and distortion, except small-pox, incidental to children from birth to 12 years of age, or occurring to them in common with adults, and to eradicate small-pox by vaccination. It must here be added, that this patronage was peculiarly seasonable at that time, when a very dangerous inflammatory complaint on the lungs and trachea

trachea had been extremely prevalent among poor children of the metropolis, and the mortality of which had been materially diminished by the medical practice adopted at this Dispensary.

There is scarcely a parish in the metropolis in which the institution has not already carried succour to whole families of children, often eight or nine in number. Indirectly, therefore, it is useful to every inhabitant paying rates, by obviating the necessity of parents of those children becoming tenants of their workhouse; a resource to which, from the long continued sickness of their children, they were frequently driven, in consequence of the deplorable and distressing poverty which the poor experience from such a cause. (p. 343) In 400 cases of measles only 19 died; in 402 of hooping-cough, only 18; in 60 of croup, only 8; and 460 cases of inflammation of the brain, lungs, and other important organs, a very small proportion, and 80 cases of water in the brain were cured.

1820. It was thus that through the benevolent exertions of the friends and patrons of this new Dispensary, a garden had, as it were, been formed, promising in its fruits, health and happiness to the inhabitants of the abodes of obscurity and indigence: the melancholy shade which was cast over its progress by the lamented loss of its royal patron the Duke of Kent, and also of his venerable father, for a short time checked its hopes; but truly in this as in all cases may it be said, "Charity never faileth." His present Majesty illustrated the munificence of his family by becoming its voluntary and gracious patron; this example was readily followed by many benefactions, and by a munificent gift from the Corporation of the City of London. The return of patients increased the numbers to

8026,

8026, of whom only 157 died, from June 1816 to March 1820. Much has been done by the strictest care, the most watchful economy, and the most unremitted exertions of the conductors of this Dispensary; and in addition to the benefactions which have supported it, the personal services of the Clergy form a considerable source of its success; it has become a parochial charity, receiving the sick children of their poor, and not only of actual paupers, but of industrious poverty, of labour, and of mechanic arts. In fact, the institution may now be said to have arrived at the point of fulfilment of its original views and purposes, not only in respect of the extensiveness of its operation over every district of the metropolis, and in the recent establishment of stations or branches of the parent institution, in Westminster, Mary-le-bone, Southwark and Lambeth; but also in the general attention which it has excited to the diseases of children. These stations are under the superintendance of the senior physicians; and by the returns to the 1st of January 1821, of the aggregate numbers of all the stations with the Dispensary, it appears that 12,043 had been admitted; 10,968 cured and relieved; 290 died; 409 vaccinated; and 376 remained under cure. From this increase there is not, in the Dispensary, sufficient accommodation for its patients.

It is necessary for brevity's sake to avoid copying the rules and cautions for the treatment of children, subjoined to the "Annals;" but they are to be obtained at the Dispensary, and are of undoubted use in every instance, but more especially in those numerous families where their reduced condition and extreme indigence have given a severity to diseases, by no means common under more affluent or even more comfortable circumstances: these

are,

are, however, greatly relieved by their permission to apply for relief in the first moment of apprehension, without the delay of previously seeking for a letter of recommendation.

The King is Patron.

Their Royal Highnesses the Duke of Sussex and Prince Leopold are the Vice-Patrons.

Five Patronesses.

A numerous list of Vice-Patrons.

Sir Thomas Bell, Treasurer, St. Swithin's-lane.

Dr. J. B. Davis, Senior Physician, and Founder.

Dr. Thomas Addison, Physician.

J. A. Gilham, and W. C. Dendy, Esqrs. Surgeons.

Mr. Harry Cox, Surgeon, at the Dispensary, No. 5, St. Andrew's Hill.

A Committee of 25 Governors.

Five Auditors.

Five Church Committee.

Mr. Charles Carter, Secretary, 52, Great Coram-street.

Mr. Henry Critchard, Collector, 4, Weston-street, Southwark.

One Guinea constitutes an Annual Governor, with a right of two patients at a time. Two Guineas give four patients, and a double Vote at elections. Ten Guineas is for life, with four patients. Twenty Guineas, a Director for life, with a double Vote.

Legacies of 50*l.* give all the Executors claim to be Governors for life; and of 100*l.* or more, they may all be made Life Directors.

The Physicians and Surgeons are Fellows or Licentiates of their respective Colleges in London.

*** It appears by a letter lately received by Dr. Davis from Charles Johnson, Esq. M. D. of Dublin, dated 15th November last, that a similar Society has been established there; that mutual communications have been opened between the Founders and Conductors, and a co-operation in the measures adopted fully agreed upon; by which means an effectual extension of the benefits of this Dispensary will be imparted to Ireland, and the establishment of a mutual harmony and correspondence carried on to the more complete accomplishment of its great object in both countries.

2. ROYAL DISPENSARY FOR DISEASES OF THE EAR.

DEAN-STREET, SOHO-SQUARE.

INSTITUTED A. D. 1816.

This Institution only was wanting to complete the circle of medical benevolence in the metropolis; it was first proposed by Mr. Curtis, its surgeon, and immediately received the high patronage of His Majesty, and most of the branches

branches of his august family, as well as of the principal nobility, gentry, clergy, and professional characters.

Its increasing utility is daily manifested by a general success in the treatment of Deafness, and other diseases of the Ear not previously known in this country; similar institutions are now forming on the continent from this laudable example. Patients are admitted from nine till twelve, and accurate reports are kept of the cases, which are presented to the Governors at stated periods: from these it appears that no less than 2210 patients have been cured, or relieved: since its commencement, an advantage of the highest moment to the lower classes, who are deprived of obtaining a livelihood from deafness alone: it is likewise a practical school, and the only one for this important class of diseases, where pupils are admitted to attend the practice under the direction of the Surgeon, and also his lectures on the anatomy, physiology, and pathology of this particular organ of sense, which had never before in this country formed a branch of professional instruction. Cases of children born deaf and dumb are admitted for relief; for it is a fact not generally known, that the defect of hearing is frequently the cause of want of speech, as demonstrated by Mr. Curtis, in his letter to the Governors of the Deaf and Dumb Asylum, pointing out the advantage of a minute inspection of each case offered for presentation, previous to its admission into their establishment.

An unfortunate prejudice has prevailed, that the diseases of the ear are generally incurable; but there is no foundation for this, more than in regard to the other senses, the diseases of which are every day relieved by proper medical aid. Those of the ear affect every rank of society; and to the lower classes, engaged in a variety of domestic and public

public occupations, deafness is an obstruction to their reception or success; and, as it increases, obliges them to lay aside their industrious calling, and causes their dismissal from employment. To obviate these evils, the Institution now before us combines every surgical aid of which the nature of the subject admits; and if the inconvenience cannot altogether be remedied, the patient is supplied, free of expense, with such artificial means as have been found by experience useful in such imperfections. About 2000 persons have received relief since the commencement of this establishment, and have returned to their various employments, which they had before become incompetent to pursue.

The Society was first opened in Carlisle Street; but the increasing patronage which its merits obtained, and the skilful manner in which its benefits were administered, have enabled its conductors to remove it to Dean-street, Soho-square, where the increased number of patients can be more commodiously received, and to whom the Directors will be enabled to extend their assistance and relief in proportion as their funds increase.

Every subscriber of one guinea is entitled to have one patient always on the books, and so in proportion for each guinea subscribed. Ten guineas constitute a governor for life. The King's most gracious Majesty, the Duke of York, and the Duke of Cumberland, are the illustrious patrons.

In this list a blank is discovered never to be filled up. His late royal highness the Duke of Kent was an active and liberal patron; presided at the meetings, recommended the Society by his liberality and his eloquence, and encouraged the zeal of its conductors by his condescension and

and his affability. But of what institution or charity cannot all t his be said of this illustrious example of beneficence and humanity? Where did not his name give sanction to deeds of christian love? where did not his presence animate, his active interest enlarge, or his diligence improve the sphere of doing good?

The Marquis of Camden, President.

Eighteen Vice-presidents.

Wm. Cobbe, Esq. 31, Regent-street, Treasurer.

Dr. John Sims, Consulting Physician.

J. H. Curtis, F. M. S. Aurist to His Majesty, Surgeon.

Mr. George Whiting, Secretary.

2. THE GENERAL DISPENSARY.

(NO. 14, OLD BURLINGTON-STREET.)

INSTITUTED A. D. 1817.

IN whatever parts of the metropolis and its vicinity an extensive population is found, there the benevolence of the opulent and humane have established Dispensaries for the sick poor. The same charitable disposition which has manifested itself in other districts, is found equally active within

within the large parishes of St. George Hanover-square, and St. James, Westminster, where this institution has been formed for affording gratuitous advice and medicines to the sick poor, for the treatment of their infantine complaints, for vaccination, and for attending lying-in women at their own habitations.

It is stated by the prospectus, among the reasons for this Dispensary, that "a large proportion of those who applied every week for admission to the hospitals at the west end of the town, were, owing to the want of accommodation, unavoidably rejected or postponed, to the great detriment of the patients themselves, and to the aggravation of that distress which originally compelled them to have recourse to the assistance of a public charity." In those parts there are but three general hospitals for the reception of in-patients, which altogether do not accommodate more than 420 patients, while those of St. Bartholomew, St. Thomas, and Guy's, are calculated to receive at least five times that number.

Notwithstanding the beneficial influence of the parochial infirmaries, yet in these two parishes, containing between them a population little short of 80,000 persons, it does not appear that any such institution had been suggested, and therefore "it became expedient to establish one upon a liberal scale, the visiting limits of which should be confined to these parishes, as from their extent and population the attentions of the medical gentlemen could not efficaciously be extended further." Giving to public hospitals all the praise and credit which they so justly deserve, we may yet fairly assert, that setting aside the consideration of the small proportion which their number and accommodations bear to the population for which they were intended,

tended, there are a variety of cases requiring medical and surgical aid, which are unfit for a public hospital, and to which such relief can in no way be so well afforded as through the medium of a Dispensary.

" We allude," say the Committee, " to persons with complaints, slight indeed at first, and which treated in their early and manageable stages are attended with little or no risk, but which by neglect or delay become obstinate and dangerous;—to persons in the labouring classes, who still enjoy such a portion of health as permits them to follow their usual occupations;—to persons whose circumstances may enable them to provide many things necessary for their proper management, but whose little savings might be exhausted by the charges for medicine and medical attendance;—to persons afflicted with tedious complaints, or with complaints liable to continual recurrence, whose sufferings may be alleviated at least under proper medical care;—to persons, lastly, whom it would be impossible, or difficult, or highly distressing, to separate from their homes, more particularly servants, the mothers of families of young children, and the infant children of the poor themselves, the treatment of whose complaints will form a prominent feature in the views of this charity, the urgent demand for it in this district being, as we find, very universally acknowledged. The importance of cherishing in every possible way, the strong feeling of attachment among the lower orders towards their children, is not to be overlooked, when considering the benefits to be derived from the attendance upon sick mothers and their families, without the necessity of their separation. To the lying-in women this Institution is calculated to afford equal advantages, and to all who apply, the gratifying assurance is held

held out, that if unable, through the pressure of disease, to attend personally at the Dispensary, they will receive the necessary advice at their own bedsides."

The house where the Dispensary was opened, on April 12, 1817, was selected from its centrical situation with regard to the two parishes; and with a desire to avoid whatever might interfere with the interests of similar institutions at a distance from any other Dispensary. The necessary alterations and furnishing of the house and shop were effected with a strict regard to economy and dispatch.

It appears that the liberality of the medical officers would not suffer them to adhere strictly to the limitations of district; but they visited many patients at their own homes, far into the surrounding neighbourhood. The practice of vaccination and of midwifery were among the most acceptable benefits rendered to the poor during the first year's operation, the latter part of which was necessarily limited to the districts of the foundation; and the Committee, in presenting the subjects of their first Report, declared, that "no such speedy and effectual means of gratuitous relief had been before opened."

The Duke of Wellington condescended to become the patron and his Duchess to be the patroness of this new Institution. Its first sermon was preached by the very reverend Dean of Chester, in the church of St. James's, Westminster; John Chamier, Esq. and John Willock, Esq. were chosen to be treasurers; and among other benefactions for the encouragement of the progress of this Society, the Secretary, Mr. Fisher, gave the whole of his salary for that year.

It appears that during the following year, 1818, the applications for relief greatly increased, and they were as liberally

liberally met by increasing contributions. The patronage of this Dispensary seems at that time to have been very generally adopted by persons of the first rank and opulence; and in this respect there could not be a stronger testimony of approbation to the manner in which its medical departments had been commenced and conducted: the expenditure had increased beyond the ordinary annual resources, a circumstance which, in all similar cases, arose from charges, which being at the infancy of the Institution were not likely to recur: but the actual relief of 3625 patients in the two first years, was a sufficient stimulus to awaken the commiseration of a liberal public, and to call for the unanimous thanks of the general meeting to their medical officers.

The experience of the third year realised to the fullest extent, all the advantages which had been contemplated by the early friends of this Institution; and such a system had become established in its various departments, as that, while its benefits were considerably extended, a material diminution had been effected in its general expenditure. Its growing utility to the poor was evidenced by an increase of 160 in the number of applications above that of the preceding year: of this number a very large proportion of them were permanently cured, many materially benefited, and a few, whose complaints required it, were transferred to the care of an hospital or infirmary: and in this large number only seven were discharged for irregularity; death occurred in 81 cases, being in the proportion of 1 to 27 of the whole admissions; 61 women were delivered under the care of the surgeon-accoucheurs, and all of these terminated favourably." The applications became so numerous during the winter season, that the re-

gulation which limits the life and annual subscribers to one patient on the books at a time for each subscriber, was necessarily enforced.

The Committee's fourth Report for the year 1820, which brings the affairs of this favoured Institution forward to the 4th of April 1821, affords a still more intimate view of its benefits, of the good management of its finances, and the unremitting exertions of its officers : 2798 applications for relief were received, which was an increase of 574 on those of the preceding year, and more than trebled the advance made in that year upon the foregoing year: of these 1749 were cured, 81 relieved, and 155 discharged for non-attendance; and notwithstanding this great increase in the number of patients, the number of those discharged for irregular conduct was less than that of any preceding year, amounting only to five individuals. The midwifery cases slightly exceeded those of the former year, and all of them terminated favourably. In adverting to the general medical report, it is stated, that since the opening of this charity, 7696 patients had been received, of whom 5698 had been cured, 348 relieved, 281 died, and 637 then remained under cure. The midwifery cases amounted to 227, and those of vaccination to 126, giving an aggregate number of 8049.

Amongst the annual resources for the year, it will afford the utmost satisfaction to note the collection of 178*l.* 3*s.* 9*d.* at the church of St. George, Hanover-square, after a most impressive sermon delivered there by the truly reverend the Dean of Canterbury ; the sum of 546*l.* 18s. arose from annual subscribers, the great and best support of any charitable institution ; and an investment has been made of 600*l.* Navy 5 per cents. as a fixed and permanent fund for its

its support. The account of annual expenditure amounted to the whole of its income, of which 134*l.* 19*s.* for rent and taxes forms a part: the medical expenses of drugs, herbs, and surgeons' instruments, which properly constitute the Dispensary, amounted to 254*l.* 10*s.*, and the rest of the charges consisted of the apothecary's salary, wages to servants, and the usual incidents of conducting the Institution. I have the more minutely noticed these items, because I have always considered the three or four first years of any institution to be the criterion and precedent for its future conduct, the basis of its actual benefit, and of the resources upon which it may hope to rely, exclusive of any unexpected legacies or benefactions on the one hand, or of any extraordinary expenditure on the other; and if at any time some peculiar circumstances of sickness or unusual adversity among the poor, or of repairs or other improvements in the establishment, should extend far beyond the customary revenues, there is not, I may venture to say, upon the charitable annals of the united kingdom, and especially of the metropolis, one instance in which any Institution, founded like this upon the benevolent principle of rendering service to the poor as its primary object and design, did not meet with liberal and munificent supply.

By the regulations it appears that the qualifications of an annual governor is one guinea for the privilege of having one patient on the books at a time, and one lying-in patient during the year for each guinea subscribed, provided the payment be not in arrear for more than six months: and thus, unless as in some cases the complaint in question is of any serious length, every subscriber may, for so small a sum, be the happy instrument of relieving many persons afflicted

by disease within any single year. A benefaction of ten guineas constitutes a governor for life, with the like privilege of having one patient on the books at a time, and two lying-in patients in every year. Here, if it be supposed that any subscriber, of twenty-one years of age, should subscribe ten guineas, and should live forty years afterwards, he will at the close of his life become entitled to a credit of having provided for the delivery of 80 mothers, and for the birth of 80 children, and perhaps 20 twins; and in addition to these, he will, at the rate of 20 other poor patients in every year, have been the gracious instrument of relief and comfort, and probably permanent cure, of 800 poor fellow creatures! A donation of 20 guineas also qualifies for double this privilege, and so on in the like proportion for every larger benefaction. Upon payment of a legacy of 50*l.* or upwards, the first-named executor becomes a governor for life.

The General Meetings of the Society are held quarterly on the first Thursday in July, October, January, and April. Seven Governors present constitute a Court. Extraordinary General Meetings may be convened, on special notice of one previous week, at the command of the Presidents, any two of the Vice-presidents, or of the Treasurer.

The Committee are annually chosen at the Court held in April, of whom three are a quorum; they meet at the Dispensary on the last Thursday in every month at noon, conduct the ordinary affairs of the charity, and frame a report of their proceedings.

Three visitors are appointed by this Committee from among themselves, to visit the Dispensary as often as may be requisite, to inspect the conduct of the officers and servants,

servants, to see that the patients behave with strict propriety, and that the business of the charity be conducted in conformity with the regulations, and to make their report to the monthly meeting. The Committee may also appoint a Sub-committee for any such special purposes as may be requisite. Either of the Treasurers, or any three of the Committee, may by writing authorize the Secretary to call a special meeting of the Committee.

A medical committee is appointed at the quarterly general court in October, consisting of not less than five Governors, who are members of the Royal College of Physicians or Surgeons, or of the Apothecaries' Company, any two of whom inspect the medicines, druggists' bills, and report to the Monthly Committee. In case of vacancy in any office, the Secretary within seven days convenes a special meeting of the Committee: the visitors supply the office *pro tempore*, except that of the Collector, who may be for the time appointed by the Treasurer.

Subscriptions being six months in arrear, and new subscriptions not having been paid at least three calendar months previous to any election, preclude any vote; all elections are by ballot.

The physician must have obtained a qualification to practise medicine from the Royal College of Physicians, London, or from the Universities of Oxford or Cambridge, and no physician practising in any other branch of the profession is eligible to this charity. The surgeons are of the Royal College of Surgeons in London, and no surgeons practising in pharmacy or midwifery are eligible. The accoucheur must be a member of the Royal College of Surgeons, London, or a licentiate of the College of Physicians.

The apothecary constantly resides at the Dispensary, and is precluded from any other professional business. He keeps a registry of all patients; his salary is 80*l.* per annum, besides furnished apartments, coals, and candles, and he may take two apprentices, with the approbation of the Committee, provided that no charge is thereby incurred to the charity.

A competent number of experienced midwives, resident in different parts of the parishes, are appointed by the Committee, by whom they are remunerated, who may in difficult cases send to the accoucheur of the Institution, but to no other person on pain of dismission.

All poor persons, not excluding servants, who really require medical or surgical aid, are deemed proper objects of this charity.

All accidents and cases of real emergency are admitted on the books, at the discretion of the medical officers in attendance.

Vaccination is given without letters of recommendation, on application at the Dispensary, at the hours of medical attendance, which are daily until twelve at noon.

Ladies are solicited to contribute child-bed linen and baby-clothes, and old linen for the use of surgical patients. For the other more minute regulations which concern the respective departments, I must refer to the books of the Institution themselves.

The practice of vaccination of children in particular has been wisely adopted among the regulations of this Dispensary, and has already contributed to extend its benefits, in co-operation with the National Establishment, with the Small-pox Hospital at Pancras, and with entire conformity to the resolutions of the College of Surgeons, on the 30th October,

October, 1820, by which they renewed their declaration of the year 1813, not to inoculate for the small-pox, but to pursue, and to the utmost of their power to promote, the practice of vaccination. This subject is concisely treated in the Introduction to the Transactions of the Small-pox Hospital for the present year, and is more elaborately discussed by Dr. Geo. Gregory, in his Elements of the Theory and Practice of Physic, and in his communications to the Medical Repository, Vol. xiii. xiv. and xv. and it must afford considerable satisfaction to every parent, fo find by the following extract from the Caledonian Mercury of 2d February last, that the same opinions prevail among the most celebrated practitioners in Scotland, as in London, on this very interesting and important discovery.

The Report of the Surgeons of the Vaccine Institution at Edinburgh, to a General Meeting of the Royal Public Dispensary held there on the 26th of January last, states, "that their experience of the year past afforded them the strongest grounds for retaining unshaken their firm belief in the power which vaccination possesses, of controuling the malignity of small-pox. They do not mean to assert, nor do they wish it to be understood as their opinion, that vaccination, even in its most perfect form, imparts to the constitution, in all cases, the power of resisting completely the impression of the variolous contagion. But this they do affirm, that in every case of small-pox after vaccination which has come within their observation, the disease has been so much altered in its character and mitigated in its severity, as to be in a great measure, if not entirely, disarmed of all its dangers. And while they know that some deaths have occurred in Edin-

burgh, from a second attack of natural small-pox in the same individual, during a recent visitation of that epidemic to that metropolis, not one fatal case of the disease, when modified by previous vaccination, took place within the circle of practice of the Royal Dispensary." Signed by Wm. Farquharson, James Bryce, John Abercrombie, Adam Hunter, John Aiken, William Law.

This Dispensary is patronised and governed by

His Grace the Duke of Wellington, Patron.

Her Grace the Duchess of Wellington, Patroness.

The most noble Marquis of Bath, President.

Sixteen Vice-presidents.

An Annual Committee of 25 Governors.

John Chamier, Esq. 43, Grosvenor-place, John Willock, Esq. 25, Golden-square, Treasurers.

Dr. Edw. Ash, 11, Argyle-street, Consulting Physician.

Dr. Geo. Gregory, 98, Portland-street, and Dr. J. G. Cloves, 9, Queen-street, May-fair, Physicians.

Henry Jeffreys, Esq. 33, Clarges-street, and S. D. Broughton, Esq. 42, Great Marlborough-street, Surgeons.

R. Blagden, Esq. 22, Sackville-street, Surgeon-accoucheur.

T. A. Stone, Esq. 2, Upper John-street, Golden-square, Assistant Surgeon-accoucheur.

Mr. Charles Higham, at the Dispensary, Apothecary.

Mr. J. H. Fisher, 7, Little Maddox-street, Honorary Secretary.

Mr. J. Leeson, 41, Davies-street, Collector for St. George, Hanover-square.

Mr. C. Tomlinson, 23, Mary-le-bone-street, Golden-square, Collector for St. James, Westminster.

4. INSTITUTION

FOR THE

CURE AND RELIEF OF GLANDULAR AND CANCEROUS DISEASES,

NO. 49, NELSON-SQUARE,

INSTITUTED A. D. 1820.

AMONG the disorders which afflict the human system, there are none which require more continual, more skilful, or more practical experience, than those for the relief of which this infant establishment pleads for support: "They are by far the most prominent and frequent in the gloomy catalogue of human sufferings; they take the deepest seat, and produce the most extensive effects upon all the mechanical powers of the body; the greater part of the ailments of which may be traced to obstructions in the secretory vessels, whereby the animal economy is disturbed, so that, though life may not be totally destroyed, it becomes a miserable existence. Thus, besides scirrhus, scrofula, and cancer, which seize upon the larger glands, and are therefore so conspicuous as to be more easy of detection, there are many occult diseases, which, being generated in the liver, the kidneys and other important organs, for want of ocular observation and minute attention, will take such deep root as to prove, if not incurable, yet extremely difficult to be eradicated. Mistakes in regard to the real seat and description of such complaints will naturally occur, without impeaching the

skill of the most experienced practitioner, whose thoughts are occupied by a variety of cases, and who has oftentimes to form his judgment upon inaccurate statements or fallacious symptoms.

Hence this establishment, which is the only one in the Metropolis for this purpose, except the Cancer-ward at the Middlesex Hospital, opened at the instance of the late Dr. Denman, has been formed for the express purpose of enabling Sir Charles Aldis to devote a portion of his time to the relief of the poor; and which affords the prospect of great benefit to the public. The cure or relief of glandular diseases constitute a principal part of the object and design of this Institution, to which he has for several years past directed his particular attention, and in which he has experienced eminent success without having recourse to the knife, or to mercurial applications: and he has consented to receive patients at his own house in Nelson-square, until a more convenient situation for an intended Dispensary can be appointed.

The utility of such an institution for the benefit of the poor, and especially of the female poor, is apparent from the instances stated in a Treatise on the nature of these diseases lately published by Sir C. Aldis: "These cases are stated to have been selected from above 300 of a similar description, and will be found sufficient (says the author) to convince even the most sceptical minds, that cancerous diseases are not by any means hopeless; while men of more enlarged principles and generous sentiments will receive them with satisfaction, as tending to lessen, in some degree, the catalogue of desperate evils, amd to open a prospect peculiarly favorable to the interests of philanthropy." He has the pleasing satisfaction also of stating,

stating, that the evidences in support of his plan of treatment have accumulated to a degree beyond what he could have reasonably expected, justifying "the confidence that the insidious and malignant disorders to which his attention has been directed, may not only be subdued but entirely eradicated; and that the cancerous tumour is like the fungi of the vegetable world, appearing in a variety of forms and situations according to the substances on which they fasten, and the circumstances that accelerate or impede their growth." He also compares it to the banyan tree, which he denominates "the self-multiplying wonder of the vegetable world: 'the ends of whose branches (says old Gerarde) hang down and touch the ground, where they take root, and grow in such sort that those twigs become great trees.' And from this he exemplifies the inutility and impropriety of expecting any radical cure from the use of the knife; but his method of treatment he does not, at least in this Treatise, proceed to disclose, though he very candidly acknowledges it to have been derived from his intimate acquaintance with the professional practice of the late Mr. O'Connor, which had devolved upon him conditionally and in absolute confidence; (page 50.) but that this plan has not remained without modifications and improvements, which continual study has suggested, and repeated observations have confirmed." (p. 52.)

The author also protests against the general use of mercury in this and other diseases, and declares that, "as there is scarcely a disorder wherein mercury is not administered in some guise or other, so it may safely be affirmed, that there is hardly a constitution which has been at all subjected to its influence, that does not suffer in the end from the noxious properties of this poisonous mineral." (p. 103.)

Hence it is clear that the patients to be relieved by this Institution, will be relieved from the agonies of incision and the deleterious effects of mercury; and that an apparently milder and more efficacious medical remedy will constitute the chief causes of their relief.

An annual Subscription of two guineas constitutes a Governor entitled to have one patient on the books at a time; of four guineas, has the privilege of two patients, and so in proportion for every two guineas; and 25 guineas constitute a governor for life, with the same privilege as a subscriber of four guineas.

Six Gentlemen taken from the List of governors for life, and from those who are subscribers of four guineas, form a yearly Committee, three of whom are a quorum: whose principal duty it is to visit the Institution; to regulate its concerns; and to frame an Annual Report.

Patients are required to attend with a Governor's recommendation, at No. 49, Nelson-square, every Tuesday, Thursday, and Saturday, from 9 till 11; but if unable to attend personally, they are visited at the distance of one mile and an half: and a consultation is held whenever necessary. No persons are deemed objects of this charity but those who are really necessitous.

The Society is governed by the Most Noble Marquis of Salisbury, President.

Right Hon. Lord Viscount Cranborne, and seven others Vice-presidents.

A Committee of six Governors.

Sampson Hanbury, Esq. Treasurer.

Sir Charles Aldis, Nelson-square, Surgeon and Founder.

Mr. John Moss, 8, Hercules-build. Lambeth, Collector.

SECTION VI.

Infirmaries.

1. ASYLUM FOR RECOVERY OF HEALTH,

INSTITUTED A. D. 1820.

On the first consideration of such an Institution as is here presented to our notice, it would seem that every hospital and dispensary already embraces its object; but on a reveiw of its claims to public benevolence, the difference seems to lie with those who are to be benefited by its progress. There are many persons occupying respectable stations in the less inferior classes of society, who have the means of providing for their own subsistence, but whose circumstances are not such as to afford them all the advantages of medicines, medical attendance, nurses, and various comforts of the utmost importance, when they are assailed by the calamity of sickness: such persons have to sustain the afflictions of disease in an aggravated form, while

while others in a class below them can more easily apply for relief to any public hospital, where those feelings of independence are compromised, which every well-wisher to society must, however, be anxious to cherish.

This Institution, therefore, adapts itself to persons of this description, by which they are received, and supplied gratuitously with the requisites for their recovery; but are called upon to defray the expenses incurred for their board and subsistence. The practical utility of similar Institutions in France, Russia, Sweden, and other countries, has afforded an example which England does not hesitate to adopt; and on the 22d of July, 1820, a numerous meeting was first held at the Thatched-house Tavern, where the plan was communicated and the first contributions were received; and on the 27th of the same month, to which that meeting was adjourned, His Royal Highness the Duke of York was pleased to become Patron, the Princess Augusta, Patroness, and His Royal Highness the Duke of Cambridge, President, of this new Society; supported also by other noble and respectable officers; and when an address, fully stating the charitable intention of the promoters, was adopted for general circulation, and expressed in the following terms:

"It is well known to those who have visited the Medical Establishments on the continent, that there exist in France, under the name of *Maisons de Santé*, houses for the reception of the sick; in which, though partly maintained by the public, the patients admitted into them pay weekly sums proportioned to the accommodations they enjoy. By such Establishments the three following advantages are obtained.—1st. Such as are poor, but not wholly without property or resource, are provided with accommodations

accommodations more suitable to their circumstances than they could obtain in public hospitals.—2d. The Hospitals are relieved, by excluding persons that ought not to be wholly maintained by charity, and they are consequently able to receive a larger number of the totally destitute.—3d. Persons unable from the absence of domestic connexions, as well as narrowness of income, to procure for themselves the attentions and comforts which a state of sickness requires, are provided with proper nurses, separate apartments, and other conveniences, which could not be obtained at their own houses.

These establishments have long been carried on successfully in France, and have enjoyed a large share of public estimation. They have been adopted in Russia, Sweden, and other countries; and it is the opinion of many persons conversant with the state of our hospitals, whose experience among the various classes of society in this country qualifies them to judge, that similar Institutions may be introduced with great public benefit in England; as all the reasons which led to their introduction and secure their continuance abroad, exist here perhaps in greater force. The number of unsuccessful applicants to our hospitals, proves that some measure is wanted to extend the means of relief, and at the same time enable those hospitals to receive a larger number of that description of patients for whose benefit they were originally instituted. The laxity in the principle of independence, but too plainly observable in the present times, requires to be met by a firm denial of the aids of charity to those who have resources for their own support; while on the other hand it is equally desirable that such as have honorably maintained themselves in independence, should receive succour

succour in the hour of sickness, without any sacrifice to those meritorious principles. If such an establishment existed, the governors of hospitals might fairly refuse all improper objects for gratuitous relief; while, on the contrary, it is at present well-known that individuals are frequently received, because, though not in absolute distress, they could not at their own homes procure all that their state might require.

In this country also, there are no doubt many, who, from a sense of delicacy acquired from a good education and the habits of better days, or from honest feelings of British independence, would be averse from going into hospitals, and would rather submit to the effect of severe disease, and to the want of needful aid and attendance at home. Should the presure of afflicting maladies, in some few instances, even overcome that repugnance, the individuals must enter into such an establishment with a broken spirit, and a feeling of degradation that would have a tendency to retard, if not altogether frustrate, every hope of recovery. In these circumstances, it would appear very beneficial that an Asylum should be provided, which, without wounding any feeling of delicacy or spirit of independence, might afford patients accommodation and relief, suited as far as possible to their former habits of life, which no well-regulated mind ought to reject. Females living on narrow incomes without domestic connections, and well educated persons reduced by the casualties of life, would find in such an establishment a welcome retreat, where not only disease might be combated, but anxious solitude and separation from friends soothed and consoled, by that kind attention, and prompt and various succour, which the unfortunate sufferers could

could have no chance of obtaining at their own dwellings.

It is also presumed that the sick members of the families of many respectable artisans and mechanics, clerks on small salaries, apprentices, domestics of the higher class and of irreproachable character, would be often glad to avail themselves of such a resource; and the members of benevolent and friendly societies would find it the most eligible mode of laying out that money, to which during the period of their sickness they are entitled. For, besides lodging and diet, they would have the benefit of experienced nurses, resident medical officers, a store of medicines purchased and made-up under the inspection of responsible persons, and directed by the advice of men whose high and established character must create a just confidence in their exertions.

Another important object of this establishment will be, the receiving persons afflicted by protracted disease, requiring for their cure perhaps a twelvemonth's confinement or more to their beds, and consequently improper cases for public hospitals, where they occupy the room of numbers who might be relieved in the same time. Yet unless received into some Asylum, such unhappy patients would fall victims to their diseases, or drag out a miserable existence, burthensome to themselves, and shocking to humanity.

It is not the least of the advantages which this Institution will afford, that Divine Service will be regularly performed by the Chaplain attached to the establishment; through whose ministry its inmates will have an opportunity of attending the duties, and of receiving the consolations, of religion.

If the views that have been explained above should meet the

the approbation of a discerning public, there can be but little doubt that an adequate subscription will be raised to meet that part of the expense which in other countries is furnished by the governments; when it is proposed, that a house suited to the purpose of accommodating patients should be provided in an airy and healthful situation, and the establishment immediately arranged by competent and experienced persons. An undertaking like the present, managed on a well-digested and regulated plan, cannot, it is conceived, fail of obtaining the fullest success, in a country so long and so justly distinguished for the extent and munificence of its charitable institutions. So early as the year 1785, the practice of allotting separate rooms to patients paying at the rate of 25 sous per day, was pointed out by the celebrated Mr. Howard as existing in the Hôtel Dieu at Lyons; and recent English travellers in France and in other parts of the continent, as well as intelligent foreigners, who, having paid particular attention to these establishments, are consequently well qualified to judge of their merits, have borne ample testimony to their general excellence and utility.

The novelty of the undertaking in the first instance, no doubt will create difficulties against which it will be the especial duty of those engaged in forming the establishment to guard; but there are several gentlemen appointed to the Committee, of great experience, belonging to one of the best conducted of our hospitals, whose practical acquaintance with the general management to be observed in houses of reception for the sick, will, it is confidently anticipated, greatly assist in overcoming every difficulty that may arise in forming the internal arrangements of this institution. Should the public honour them with their confidence,

fidence, so far as to countenance the undertaking, they are resolved that no exertion shall be wanting on their part to satisfy its just expectation; and they doubt not that by patient attention to all details, following on a well-digested plan, they shall shortly be able to open a welcome asylum, conducive to the comfort and recovery of a class of patients for whom no fit public provision at present exists."

Annual Subscribers of one guinea are entitled to send one patient in the year; of two guineas, to send two patients; of three guineas and upwards, to have one patient constantly on the books. Subscribers for life of ten guineas and upwards at one time; or of ten guineas are entitled to send one patient in the year; of 20 guineas, two patients; and of 30 guineas and upwards, to have one patient always on the books.

Annual Subscribers of one guinea have the privilege of presenting themselves for admission whenever they may be afflicted with sickness, subject to the regulations made respecting this class of subscribers, to be called Subscribing Patients; but such persons have not the power of sending any other patient.

The Society is conducted under the illustrious patronage already stated, and also by

A Committee of 24.

Two Treasurers, viz.—

H. Holland, Esq of Albany, and W. W. Pepys, Esq. of Gloster Place.

Rev. M. Hughes, Chaplain.

Dr. Maton, and Dr. Harrison, Physicians.

Robt. Keate, B. C. Brodie, and R. Gatcombe, Esqrs. Surgeons.

J. P.

J. P. Beavan, Esq. 46, Great Marlborough-street, Honorary Secretary.

All these Gentlemen agreed to render gratuitous services to the institution.

In the military hospital at Moscow, nothing can exceed the air of comfort and state of cleanliness every where visible. To such perfection is the system of ventilation carried, that the apartments usually removed from the eye of curiosity, are preserved in as pure a state as any other part of the establishment; a vapour bath is attached to the hospital; the articles of food perfectly good, and every attendant usually on the alert, for the Emperor himself might unexpectedly surprise them, and take his walk through the wards, or taste the food prepared for its patients *.

* Carmichael's Journey from Moscow to Constantinople, p. 28.

2. THE INFIRMARY FOR ASTHMA, CONSUMPTION, AND OTHER DISEASES OF THE LUNGS,

(UNION-STREET, BISHOPSGATE,)

ESTABLISHED A. D. 1814.

THE diseases for which the present Institution solicits support are peculiarly distressing and fatal among the labouring class; it yet possesses scanty means either of arresting their violence in the early stages, or of mitigating the agonies of mind and of body which unavoidably accompany their progress and their termination.

In London and its neighbourhood, ten thousand lives are computed to be the number of annual victims to those complaints: the opulent who may be unfortunately subject to them, when they feel by dire experience how much they are rendered incapable of action or of freedom of speech by these attacks, may readily feel for those on whose exertions the subsistance of themselves and their children depends. Those diseases work unseen and unknown in the chambers of industrious poverty, and reduce it to misery from the want of power, not of will, for exertion; a timely removal in all such cases to warm climates,

mates, may be attainable by the rich, but is totally shut out from the labouring poor; nor can they afford the means of converting their own limited apartments into an effectual substitute, although it is well-known that this would frequently arrest the progress of consumption and asthma in their incipient state, and would greatly alleviate the symptoms of the latter, even when it appears in its most advanced stages.

Patients of this description are excluded from several hospitals, and in none of them is an opportunity furnished of procuring that artificial warmth which the nature of the complaints demand. This Infirmary is instituted to supply these deficiencies, the wards of which are kept in a moderate summer temperature; its patients are protected from the inclemencies of the winter season, and are placed in a situation most favourable towards their recovery.

A benefaction of ten guineas constitutes a life governor, and one guinea, or two guineas, an annual governor. A subscriber of one guinea may have one out-patient constantly assisted; and a life governor and a subscriber of two guineas may have one out-patient and one in-patient. A House Committee of 24 members annually chosen, meet at the Infirmary on the third Friday in every month, at six o'clock. Patients afflicted with diseases of the lungs are alone admitted into the Infirmary, and are received on Wednesdays at 11 o'clock; out-patients on Wednesdays and Saturdays at 11 o'clock.

Since the establishment in 1814, there have been relieved, out-patients 3884, and 145 in-patients, total 4029.

His Royal Highness the Duke of Sussex, President.

Dr. Buxton, New Broad-street, Consulting Physician.

Dr. Ramadge, 12, Thavies Inn, Holborn, Physician.

Mr.

Mr. Cooper, Steward-street, Apothecary.

S. Amory, Esq. 25, Throgmorton-street, Honorary Secretary.

Mr. Eddrup, 278, Whitechapel-road, Assistant Secretary and Collector.

Mrs. Fuller, Housekeeper.

3. ROYAL LONDON & WESTMINSTER INFIRMARY

For the Treatment of Cutaneous Diseases,

INSTITUTED FEB. 1819,

NO. 24, GREAT MARLBOROUH-STREET.

By the regulations of this Infirmary it is to receive poor persons afflicted with cutaneous affections; and to improve the general treatment of this class of diseases. There may be some advantage or utility in forming Establishments for the exclusive treatment of peculiar diseases; but their exclusion from other Institutions seems to be the chief plea, otherwise they may be set up without limitation,

tation, and so deprive each other of the smallest support: it seems scarcely necessary to separate the patients of different diseases into different hospitals, in order to secure to them requisite treatment, or to instruct medical Professors in the study of their symptoms or their cure; as the regulations of many of them embrace almost every one, and provide for its distinct remedies.

The erection of baths necessary for this Infirmary has engaged considerable attention, and forms a prominent feature in the relief intended by its design. Diseases of the skin form a large portion of those which afflict the human frame, and often render it miserable without affecting life. Although much has been done in arrangement and in comparison of symptoms, little has been yet effected in the means of cure: and it is conceived that little could be expected without an Institution affording opportunity to professional practitioners to make observations, and to acquire that experience without which all practical improvement must be looked for in vain. Ablution, which is one of the essential remedies in these cases, is scarcely attainable among the poor, until they are admitted to the accommodations of a public Institution; fumigating, vapour and other baths, which have been found serviceable in the cure of cutaneous diseases, are or will be here completed, as the subscriptions and funds shall enable the Committee; and regular plans for the instruction of pupils by lectures and practice are also contemplated; by which the subscribers themselves will be ultimately benefited by their support.

Until the time of Dr. Willan, the pathology of the skin was confessedly much confused in this country: hence the most fatal prejudices and erroneous practice prevailed in

in corruptive cases. The state of the skin, when the contagious character of its disease is considered, affords as strong a plea for public protection as any internal disorder; for the interest of public health is much more concerned: and as medical practitioners have acknowledged that considerable doubt remains in the discovery of the cause, and therefore in the correct mode of treatment, it is the more important that an institution which embraces these objects, and whose design is to relieve the one and to perfect the other, should call for immediate patronage. This Society, therefore, which is preceded by that of St. Louis at Paris for the same purpose, presents its claim for protection with no indirect plea. Persons who do not accustom themselves to examine medical cases, would be astonished at the detail of the numerous diseases to which the skin is subjected; all of different character, duration, virulence, and effect; mostly contagious by breath or touch, and all very obnoxious to the patient himself, and to all who come in contact with him: the relations between the morbid appearances of the surface, and the internal parts, have been probably too much neglected; for indeed the causes are involved in great obscurity. Some kinds of food, as salmon, muscles, or improper mixtures, in certain constitutions, produce an instant eruption on the surface, which must at first be sympathetic, and when continued for a long time becomes confirmed; and probably to many of these causes, to the patient perhaps generally unknown, are to be ascribed the unpleasant effects on the skin, too common in the world; the affection called surfeit is of this nature, in which repellents are of dangerous consequences. All which cases, if traced to their true source, will probably yield to appropriate

remedies; and to pursue these as they are discovered, and without interruption, which may distract the process, is the design of this separate Infirmary, which will at the same time rescue the poor from the hands of ignorance and empiricism*.

This institution is under the management of a Patron, His Royal Highness the Duke of York.

His Royal Highness Prince Leopold, Vice-patron.

His Grace the Duke of Wellington, President.

Twelve Vice-presidents.

Henry Fontleroy, Esq. Treasurer.

Dr. Bateman, Consulting Physician.

Dr. Thompson and Dr. Emerson, Physicians.

J. C. Carpue and W. Wadd, Surgeons.

Jas. Hodgson, Esq. Secretary and Solicitor, No. 8, Bedford-street, Bedford-row.

The physicians attend at the Infirmary, No. 24, Great Marlborough-street, Oxford-road, to examine and admit patients on Tuesdays and Fridays, from 8 till 10 in the forenoon.

* See Dr. Willan on Cutaneous Diseases; Dr. Joseph Adams on Morbid Poison, and on Epidemics.

4. THE ROYAL WESTMINSTER INFIRMARY,

For the Relief and Cure of Diseases of the Eye,

MARY-LE-BONE-STREET, PICCADILLY,

INSTITUTED A. D. 1816.

THE peculiar object of this additional foundation for the above purpose, is to receive under its care all sailors and soldiers, out-pensioners, or otherwise discharged from the service, and their wives and children, who suffer from diseases of the eye; affording to the medical officers of the navy and army, and students in general, opportunities of acquiring a competent knowledge of the treatment of them, as in a school for that purpose, where two courses of lectures are annually delivered; and its establishment at the west end of the town recommends itself to their convenience, besides the extension of its benefits to all the poor who may be recommended for relief.

It is a melancholy fact, that notwithstanding the useful exertions of two Infirmaries, exclusively appropriated to the same purpose, and the zeal of many private practitioners, who humanely devote much of their time to the

alleviation of the distresses of the poor, yet there are a considerable number of our fellow-creatures in the metropolis and its neighbourhood, who are deprived of sight altogether, or have only a partial or no useful sight, and are also subject to many diseases incidental to those necessary and primary organs.

Accidents are likewise not unfrequently attacking them; and when a poor artist or mechanic, whose whole subsistence depends upon the nicety and correctness of his vision, suffers by a too incessant use of it, by the dangerous nature of his employment, by furnace fire, by too powerful light, by sparks elicited, by the minuteness of his work in engraving, printing, glass-cutting, cooking, &c. &c. we cannot wonder at the numbers we meet with, who as life advances, have worn out this organ of sight, whose retina is shrivelled, and whose aqueous liquor is dried up. Not to mention the many other causes of disease, ophthalmia, &c. these generally terminate, if left to their natural course, in the total loss of sight, a calamity which may be obviated by seasonable and judicious application to medical or surgical aid. Above 2000 patients have already been relieved, and upwards of 60 are in daily attendance for advice at this Institution.

The Committee of Managers meet on the first Friday in every month at the Infirmary, and an annual general meeting is held on the last Friday in January. The physician is necessarily a Fellow or Licentiate of the Royal College of Physicians of London, and the Surgeon is a Member of the Royal College of Surgeons: and no physician or surgeon who practises midwifery is eligible to these offices.

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As to the contributions by which this Infirmary is supported, 10 or 20 guineas paid at once, or within the year, constitutes a life governor; one or two guineas annually an annual governor, each having the right of keeping constantly out-patients and in-patients upon the books.

In regiments from which a contribution is made by the corps of officers collectively, every officer is considered as an annual subscriber, and has the privilege of sending patients accordingly; and all executors paying legacies of 50*l.* or upwards. To out-patients advice and medicine are supplied. The in-patients are selected by the medical officers, none being received into the house except those whose cases require an operation, or who labour under circumstances of peculiar distress, to be judged of by the Committee: and all persons who have belonged to the army or navy, their wives and children, are received as patients on their own personal application. The physician and surgeon attend at the Infirmary on Monday, Wednesday, and Friday, at half-past ten in the morning.

His Royal Highness the Duke of York, Patron.

His Royal Highness the Duke of Cambridge, Vice-patron.

His Grace the Duke of Wellington, President.

Thirty-six Vice-presidents.

A Committee of 16 Governors.

S. Reed, Esq. 4, Berkeley-street, Treasurer.

Dr. C. F. Forbes, 25, Argyle-street, Physician.

G. J. Guthrie, Esq. 2, Berkeley-street, Surgeon.

In my former work of *Pietas Londinensis*, p. 356, the London Infirmary for the Eye was fully noticed; and which is to be removed in September next, from Charterhouse-square to a new building erected in Moorfields,

where it will adopt the new title of "The London Ophthalmic Infirmary." This alteration of place and name has arisen from its increasing extent and utility, since its first institution in the year 1805, under the superintendence of the late J. C. Saunders, Esq. deceased.

Michael Bland, Esq. Brewery, Chiswell-street, Treasurer.

Mat. Heathfield, Esq. 138, Leadenhall-street, Secretary.

5. ROYAL WEST LONDON INFIRMARY AND LYING-IN INSTITUTION,

NO. 77, ST. MARTIN'S LANE,

INSTITUTED A. D. 1818.

THE plan and objects of this Establishment are upon the most comprehensive scale,—to afford gratuitous advice, attendance, and medicines to all poor afflicted persons, including servants, the wives and families of soldiers, and poor distressed foreigners; to administer relief in the various complaints of the eye and the ear, and the diseases and distortions of the joints and spine, which are become very prevalent and dangerous amongst the poorer classes; to

to furnish the use of warm and cold baths, and the gratuitous administration of medical electricity, in cases which resist other means of cure; to extend the benefits of Vaccination; to provide the attendance of experienced midwives, stationed at different parts of the metropolis, and the use of child-bed linen to poor lying-in women at their own abodes; to relieve, by small pecuniary donations, the most distressed and deserving objects; and, when the funds shall become adequate, to establish a place of reception for the more urgent and extreme cases, particularly those lamentably distressed sufferers, the paralytic and helpless, for whom no adequate plan of assistance has been devised; to conjoin moral and religious consolation with the remedial means employed for their restoration, by the appointment of a chaplain to perform divine service at the house, and to afford spiritual comfort to the afflicted, whose situation may require it, at their bedsides.

In addition to this extensive plan, female patients of correct and moral conduct, desirous of situations as wet nurses, are permitted to apply to the accoucheur, either before or after their confinement, on producing a respectable and satisfactory reference as to character, &c. before their names can be registered for that purpose.

This humane Institution was first opened in Suffolk-street; but the whole of that ground having been since required by the Crown in order to facilitate the extensive improvements now carrying on in that district, the medical officers have benevolently received and prescribed for the patients at their respective residences, until an appropriate establishment can be provided in the neighbourhood, for which an accumulating fund has been set apart, under the direction of the Committee. In the mean time, the

requiring relief, and having obtained recommendations, apply to Dr. Golding, the Physician-accoucheur, at No. 77, St. Martin's-lane, on Tuesday, Thursday, and Saturday, before 10 o'clock in the morning; and those requiring gratuitous vaccination apply to the resident medical officer there, on Saturday before that hour.

Those who are incapable af attending, and on that account require to be visited at their own abodes, send their recommendations to the medical officers before 10 o'clock in the morning, by a proper person who can explain their situation; and upon their recovery they are strictly enjoined to repair to their respective places of public worship, and to present their thanks there.

In order to disseminate the benefits of this Institution as widely as possible, through the different classes of industrious persons, those whose situations in life, although inadequate to the expense of medical aid, render it unnecessary for them to require a full extent of relief afforded by the charity, and who merely desire medical advice during the progress of their recovery, without the expense of medicines, &c., are permitted to apply any morning at the above-mentioned hour, without any written recommendation. Such persons have every attention gratuitously bestowed during the continuance of their complaints, and have the requisite medicines prescribed for them in the least expensive form, whereby they may be enabled to procure them at any part of the town, without material prejudice to their circumstances.

In midwifery, the patients, having procured a recommendation from a Subscriber, receive, upon application at the house, an address to one of the midwives in their neighbourhood, and, in case of her absence, to the next

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in residence; and during the progress of labour, if any danger or difficulty occur, and further assistance become necessary, a message in writing may be sent to the accoucheur, Dr. Golding, who speedily attends; and as soon as any labour is completed, information is also transmitted to him, that he may prescribe any medicine which the case may require.

Whenever it is discovered that any of these patients obtain, under false pretences, the aid of any other charity while they are receiving the benefit of this, they are the subject of rigorous prosecution, along with the midwife conniving thereat. The midwives are paid half-yearly, at Midsummer and Christmas, and, on application for payment, produce the letters, with a list of those whom they have attended, with correct entries in the forms given to them for proper registry.

The district of this Institution extends through St. Giles's, Mary-le-bone, Westminster, Holborn, Lincoln's-Inn-Fields, to Lambeth and parts adjacent.

After considering this extensive circle, it will not be surprising that assistance has been afforded, in the past three years, to 9016 poor afflicted persons and distressed pregnant women residing in the western parts of the metropolis, the greater part of whom have been restored to the blessings of health, and rendered capable of resuming their daily occupations for the support of their respective families. The district which has been thus embraced, is sufficient to evince not only the utility but the necessity of this Institution.

"We can scarcely repel a feeling of helplessness and dismay, when we contemplate the incessant claims of public philanthropy preferred by the wants and miseries of every

crowded population, and more especially by the swarming pauperism of this gigantic metropolis. The reflection would be utterly overwhelming, were it not that the principle of benevolence seems ready to multiply itself, in all directions, to meet the exigency. So full of energy, so enterprising, so omnipresent is the spirit of British charity, that it refreshes us with a hope, that the frame of British society is pervaded by some portion of that love which emanates from the Divinity*."

The qualifications for Subscribers are variously designed, to meet all stations and all fortunes. One guinea yearly is to relieve one patient; two or more guineas, as many patients; five guineas yearly constitutes an annual benefactor, with a patient for every guinea; 10 guineas is for a governor for life, who may have a patient constantly on the books; 20 guineas for two patients; 50 guineas or upwards for an unlimited number; 100 guineas or upwards at one payment, constitutes an hereditary benefactor, and entitles the donor and eldest member of the family in succession, to an unlimited recommendation.

These Benefactors have two votes, and the Subscribers have one vote at all ballots for elections. The subscriptions are collected during the first six months of the year.

The Society is patronised by the Royal Family.

The Royal Dukes of York and Cumberland are the Patrons.

Their five Royal Sisters and Sisters-in-law are Patronesses.

Twenty noble Vice-patrons, and 21 noble Vice-patronesses.

The Marquis of Anglesea, President.

* Sermon by Rev. C. W. Le Bas, p. 18.

Messrs.

Messrs. Drummond, Charing Cross, Treasurers.
John Robertson, Esq. Honorary Secretary.
Dr. Shearman and Dr. Mitchell, Physicians.
Dr. Golding, 77, St. Martin's-lane, Physician-accoucheur.
Mr. G. Canton, 5, Great May's-buildings, Covent-garden, Dentist, &c. &c.

6. THE ROYAL METROPOLITAN INFIRMARY

FOR SICK CHILDREN,

(SOHO-SQUARE, &c.)

Consecrated, in 1820, *to the Memory of Her late Royal Highness the ever to be lamented Princess Charlotte of Saxe Cobourg.*

THE benevolent objects of this Institution are, first, to establish a permanent respect and veneration for the late Princess Charlotte; and, as the best means of so doing, to identify her memory with the love of the people, by

uniting it with the praises and gratitude of children recovered from sickness. It has been justly conceived, that an Infirmary for this purpose would be the best monument that could transmit her name with blessings to remote posterity; for, as "we have the poor always with us," they who are relieved from sickness by constant medical and surgical care and skill, and in a better degree than could be administered in their parents' lowly habitations; who receive advice in all cases under 12 years of age, throughout the western part of the metropolis where the Princess herself resided; to whom medicines are administered gratis, where they or their friends have it not in their power to procure them; and who, by the aid of government and the faculty, are protected by vaccination from the casual small-pox, are objects which, as they would have been sanctioned by her own benevolence, will better exhibit a lasting monument to her illustrious name and charitable character, than the most elegant of the Parian cenotaphs of imperial Rome.

Every sick child of poor parents in Westminster and the parish of Mary-le-bone, not only in cases of urgency, but in every case of disease, here finds ready admission without letters of recommendation, which the poor are not always very able to procure. To facilitate these designs, three stations have been opened, where patients receive relief on application, without going far from their respective homes.

1. Soho-square, attended by Dr. Granville, principal Physician, and A. C. Hutchison, Esq. Surgeon, every Monday, Wednesday, and Friday, from ten till one.

2. Barton-street, Westminster, by Dr. Webster and W. Money, Esq. Surgeon, at the same times.

3. South-street, Manchester-square, by Dr. Macleod and

and R. W. Bampfield, Esq. Surgeon, every Tuesday, Thursday, and Saturday, from 10 till 12. In the first 9 months 7,000 children were relieved by this Institution.

His Majesty is the Patron.

A. Hamilton, St. Martin's Library, and J. Harriss, Esq. Savile-house, Leicester-square, are Joint Treasurers.

Archibald Rosser, Esq. 19, Great Ormond-street, Honorary Secretary.

7. THE FLOATING HOSPITAL FOR SEAMEN,

INSTITUTED A. D. 1820.

The number of distressed and destitute Seamen in the port and streets of London during the winter of 1817-18, excited general notice and commiseration: a Committee of subscribers was elected to receive and to manage the very liberal contributions of the benevolent. They ascertained that in the course of the year there are in this port amongst the number of seamen generally between 700 and 800 who are sick and diseased, destitute of medical and surgical aid; seven receiving ships were therefore provided by Government and furnished by the Committee

Committee with every needful assistance. Many seamen were received, recovered, and provided for. The general demand for seamen during the summer of 1819, combined with other means of employment peculiar to the season, enabled the Committee to provide for as many as were found capable of labour, and, in consequence of this, to effect a reduction of the receiving ships, by returning six of the seven, and to limit the dispensation of relief to men labouring under disease; they therefore converted the remaining ship, the Dromedary, to the purposes of an hospital; for which, in point of construction and space, she was particularly qualified. In this arrangement they were liberally assisted by the Commissioners of His Majesty's Navy, who withheld not any one article of furniture that was requisite for the comfort of the persons to be received on board.

In November, 1820, the acting Committee finding their funds nearly exhausted, and some circumstances having occurred, the natural consequences of a temporary establishment of this description, they were led to conclude that, if the Charity were to be continued, it should be remodelled: they therefore thought proper to discontinue the admission of men on board the receiving-ship, and to bring the establishment to a close, after having received benefactions to the amount of 9,592*l.* 7*s.* 4*d.* which had enabled them to relieve 3,878 patients during the years 1818, 1819, and 3-4ths of 1820; of whom only 92 died, and the rest were disposed of by being sent to their employments, to their respective homes, &c. as appeared by the tables and registers preserved.

During the continuance of this benevolent establishment, two clergymen were constantly engaged in performing Divine

Divine Service and other religious duties on board, and who devoted particular attention to the sick during their indisposition. It is to be observed that these men, being entirely engaged in the mercantile service, were not within the benefits of Greenwich Hospital, which is reserved for the Navy only; of whom there are upwards of 34,000 out-pensioners.

From this temporary relief, it was seen that the number of sick and diseased Merchants' Seamen in this port might be relieved and occasionally clothed at an annual expense of 3,000*l.*; and when the services which these men render to the State, by commerce, was considered, with due acknowledgement, it was deemed impossible to apply so small a sum to a more useful, a more patriotic, and more truly charitable purpose; and therefore a permanent Institution was suggested, and instituted immediately, under salutary regulations, in aid of other hospitals in and about the Metropolis, for the relief of indigent and diseased seamen in the port of London.

Its necessity sprung from the peculiar situation of this class of men; who are much separated from the society of respectable house-keepers, and thereby prevented, when attacked by sickness, from procuring such recommendations as are required for admission to Hospitals; and, in consequence, it may be feared, have too often perished, for want of this necessary assistance in the early stage of their disorders.

In this establishment they are attended by Naval Surgeons, who, from practice and experience, are peculiarly qualified to treat them.

"Although patients are not discharged from other Hospitals until cured of their diseases, yet they are then,

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in most cases, weak, and unfit for labour; the consequence of which, to a sailor, who has seldom a home or a friend to receive him, and to perfect the re-establishment of his strength, is to expose him in the streets either to a relapse, or to other disorders, and perhaps even to starvation, before he can obtain that employ for which he is desirous, but is in reality unfit: whereas in an Hospital-ship, he may not only be cured of his disease, but suffered to remain until fit for work, and employment can be found for him; and from the close connexion which subsists between the proposed establishment and the mercantile shipping interest, his return to employment would be much facilitated.

"In some Hospitals, the allowance of sick comforts and nutriment to convalescents, is administered upon a scale extremely low, reliance being placed upon the assistance of those relatives or friends who may be near at hand and able to provide such necessaries, though not to pay for medical aid; (a regulation no doubt well adapted to the circumstances of the labourers and others who form the great bulk of the patients); while, on the contrary, Seamen having no such assistance, their recovery is retarded, if not wholly prevented, by the want of an addition to the ordinary Hospital Allowance.

This Naval Hospital was therefore formed on board the Grampus, a two-decker, which was liberally presented by His Majesty's Government for this purpose, and fitted at the King's Dock Yard at Deptford. A naval Surgeon and visiting Physician were appointed to attend, who kindly offered their gratuitous services; and all the arrangements have been rendered as congenial as possible to the feelings of the individuals for whose benefit it is intended.

intended. The temporary hospital at Stepney has therefore been discontinued, and this whole establishment is now placed precisely on the same footing of other Hospitals, with a superintending Surgeon, visiting Physicians, Chaplain, &c. The ship is moored opposite Greenwich, the most central and eligible situation which could be found for a ship of that size.

Every sick seaman is received on presenting himself alongside, without the necessity of any recommendation; and all accidents occurring in the river are immediately attended to: in furtherance of which object, the Royal Humane Society presented a complete apparatus for the recovery of suspended animation, which is kept in constant readiness.

The annual expenses, according to the most exact estimate that can be formed, will be about 3,000*l.* The generosity, therefore, of this maritime nation will scarcely hear in vain the plea of these defenders of their shores, and carriers of their commerce. This floating Hospital is open to the personal inspection of the public; and every visitor will be satisfied with the excellence of its arrangements and accommodation.

Upon the representation of this design, the Society were permitted to announce

His Most Gracious Majesty the King as their Patron.

H. R. H. the Duke of Clarence, and Prince Leopold, Vice-Patrons.

Rt. Hon. Lord Viscount Melville, President.

Twenty-two Vice-Presidents.

A Committee of 24; of whom John Blackburn, Esq. is the Chairman.

William Williams, Esq. M. P. Birchin-lane, Treasurer.

R. Harley, Esq. Secretary and Collector, No. 2, Hatton-court, Threadneedle-street.

SECTION VII.

Societies for Philanthropic Purposes.

1. BENEVOLENT FUNDS

FOR RELIEVING

ARTISTS, THEIR WIDOWS, AND ORPHANS.

INSTITUTED A. D. 1810.

During the last 40 years various attempts have been made to form Societies for the purpose of alleviating the pains of temporary disease, or soothing the declining years of Artists, when incapable of further professional labour; but these endeavours, however laudable, entirely failed, from their expectations having been too extensive; and therefore it has been left to the benevolence of more fortunate and perhaps more skilful Artists in these days, to exercise their munificent spirit in forming a better digested plan for this purpose.

At length a Pension Society has been established; of which a brief account is given in the present Section: and this

this Institution was also founded in 1810, entitled, "The Artists' Joint Stock Fund," the principle of which is the association of Artists, Painters, Sculptors, Architects, and Engravers, to form, by a quarterly subscription, a permanent fund for relief in case of sickness or superanuation.

Similar plans as well as Benefit Societies have been devised in several trades and manufactories, while meritorious Artists remained until now without any organised scheme of this nature.

Still, as this fund was extended only to the Artist himself, all those who subsisted upon his skill must necessarily be reduced to great distress, or poverty, by his death. To meet, therefore, the accumulated affliction which that event produces, this Society has deemed it adviseable to combine with this fund the benevolent design of relieving also their widows and orphans. The first of those funds arises solely from the subscription of its own members. The second is supported by the subscriptions and donations, not of Artists only but of the Public at large; whose love for the arts, and grateful sense of the skill which has brought them to perfection in the English School, stimulate their benevolence as a national duty. In thus adopting the families of meritorious Artists, the Public hold out an additional inducement to the Artists themselves, the more ardently to pursue their studies, with a view to the advancement of their professional reputation, and to lay by for their families the surplus of their success.

The purposes of the Benevolent Fund are to afford gradationary provision, according to the necessity of each particular case, to the families of deceased members

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of the Artists' Fund; thereby effecting an object not heretofore accomplished. Persons proposed as members of the Joint-stock Fund are balloted for, and to be approved by the Committee of the Benevolent Fund, in order to entitle their wives and children to the benefits of the latter.

The affairs are conducted by a Committee of Guardians.

"It is to be observed that the members of the Joint-Stock Society accept of nothing from the public; whatever their necessities may be, they are met by funds supplied by their own industry; the annual subscription is so small, that it is perfectly within the means of every Artist to belong to the Institution, if his abilities are such as to entitle him to rank as an Artist; and if, among the many casualties to which human nature is subject, it should become the fate of a member to be incapacitated from pursuing his art, it is surely more independent to claim support from a fund raised and supported by himself, than to lay a petition before strangers, possibly under a trembling nervous anxiety lest his case may not be sufficiently strong, or his merit as an Artist not to be recognised. Every day's experience proves that this may happen; and a stronger testimony in proof cannot well be adduced, than the fact of new members being proposed and balloted for at almost every meeting of the Committee.

Artists of eminence and ability, whose fortunes and prospects in life place them far above the probability of ever requiring assistance from it, benevolently unite their subscription, in aid of a fund intended to carry consolation to the bosom of some unfortunate brother artist. The good, the real substantial good, now effecting by the Artists'

Artists' Joint-Stock Fund, is a subject of congratulation to every one who is acquainted with the details.

The members are increasing, and have increased every year since it was first established; the Society not being limited to any number. All Artists of merit, residing in the United Kingdom, may, and are hereby invited to become members. But,

The Benevolent Fund is intended for the benefit of the widows and orphans of such Artists only as may have been members of the Joint-Stock Society: unless an Artist contribute his annual mite in favour of that fund, his widow has no claim on the Benevolent Fund; if he does, his widow and children have a claim as matter of right to an annuity for life. In the Committee there is no canvassing of her husband's abilities, or whether his works were known and esteemed by the public; that must have been established by himself at the proper time, while in possession of his powers; she has no petition to present; no interests to secure; no humiliating circumstances to disclose; she has nothing to dread from professional pique or jealousy, because, by the constitution of the Society, a large majority of the Committee consist of Gentlemen who are not Artists, four only out of twelve being of the Profession.

The Committee of Guardians, in their Report, have expressed a laudable anxiety to impress upon the friends of art, that this institution never had any exclusive law; it was always open to every artist of merit; and all such have constantly been invited to join it, in order that, by the contribution of a trifle too small to be named, their widows or children may become entitled to an annuity from the Benevolent Fund; and through the generosity of the public, and the co-operation of some of the most distinguished

distinguished artists, the Benevolent Fund, by judicious management and economy, has attained a stability that must afford the friends of art the highest gratification; its concerns are administered by a Committee of 12 members annually elected, eight being chosen from among the amateur subscribers, and four from among the members of the joint stock fund.

A donation of ten guineas or upwards constitutes a life subscriber, who is entitled to vote at all elections, and to be placed on the Committee; an annual subscriber of one guinea or upwards is likewise entitled to vote at all elections, or to be of the Committee; and Ladies have the privilege of voting by proxy; all offices are discharged gratuitously, except that of Collector.

Besides the Committee of 12 Guardians, there are four Trustees of the funds.

Daniel Moore, Esq. of Lincoln's Inn New Square, Treasurer.

Robert Balmamanno, Esq. Honorary Secretary, 23, Mornington-place, Regent's Park.

At the head of the list of the life subscribers are His Royal Highness the Duke of York and several of the nobility—men of letters—and the supporters of literature and of the arts and sciences; and among the subscribers are many names eminent for their skill and merit inthe ingenious and honourable service of the arts and manufactures.

The natural sympathy towards kindred, is happily transplanted to those of pursuits and interests similar to our own—they seem to claim an undisputed feeling of brotherhood, and to ask for our help in every time of necessity when sorrow or adversity visits their doors! and minds which are rendered more susceptible by the refined culti-

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vation of the same sciences, are ever responsive to the call, and exemplify this fellowship without hesitation; every such liberal friend readily acknowledges that others' afflictions, or even deprivation, might have been his own; and, so far from withdrawing from the kind offices which it requires, would feel a pungent mortification if he were deprived of the opportunity of his best exertions towards its relief.

Architects, painters, and sculptors, and professors of music, have peculiar claims on society, which they embellish, refine and instruct; and those who are happily possessed of skill sufficient to undertake works of great eminence, must necessarily employ towards their completion the talents of others in their respective walks, shaded by the want of illustrious connection to secure encouragement for themselves, yet nevertheless possessing powers sufficient to render them important instruments in securing the fame of their masters; such persons are frequently compelled to struggle with the vicissitudes of life, health and evil accidents; while depressed by difficulties of this nature, they are engaged in rendering art and science useful and ornamental, and in assisting to transmit to an admiring posterity, the lineaments of a Newton or a Nelson, a Nassau or a Wellesley!

No person can be admitted a member of the Artists' joint stock and annuity fund, under the age of 21 years or above 55 years; and every artist is requested to send a specimen of his abilities on his desiring to become a member, and he must be in health, and be recommended by three members at a general meeting; the election follows at the ensuing meeting; any one may be negatived by one-fifth black balls; but any candidate thus rejected,

jected, may be proposed at a subsequent meeting on the requisition of five members.

The Society allows in sickness 6*l.* per month; to a superannuated member 60*l.* per annum, and, upon the decease of a member, 40*l.*

The Society is not to be dissolved so long as five of its members object to that measure.

By the table of annuities allowed, it appears that a member of 21 years of age may receive 2*l.* 5*s.* 11*d.* annually, and of 55 years of age 4*l.* 17*s.* 4*d.*

The capital of the Benevolent Fund is 4500*l.*; by the judicious precaution taken by the Guardians, in granting small annuities while the institution was in its infancy, this capital is rapidly increasing; and it may fairly be anticipated, that the same wisdom which has hitherto conducted it, will, in a few years, render it a permanent fund.

The annuities payable to widows of deceased artists as yet amount only from 15*l.* to 20*l.* each, with a certainty that they will never be reduced; and the Ladies have had occasional gratuities of ten guineas in addition to their annuities, as the cases required: the gradual increase of these annuities seems to be a feature in this fund far preferable to that of beginning with sums larger than the Society could carry on with perpetuity. The annual subscriptions and donations have hitherto averaged from 300*l.* to 400*l.* with the prospect of their increase as the benefits of the institution are more known and felt.

The joint stock fund has risen to such an amount as to have enabled the Treasurer to dispense no less than 640*l.* in payments to sick members and their families within a few

few years last past, and when it is considered that this fund arises from small contributions by artists themselves, the advantages of this department must be very evident.

One amiable and admirable artist has been for some time a claimant on the fund, under the most terrible of all maladies, depriyation of intellect; his annuity of 60*l.* enables his relatives so administer as much solace as the nature of his unfortunate case will admit; but I shall forbear to mention cases; they are correctly stated and well known to the conductors of this Society, to whose benevolence and assiduous care they are properly confided.

2. The CITY of LONDON GENERAL PENSION SOCIETY,

For the Permanent Relief of decayed Artisans, Mechanics, and their Widows,

ESTABLISHED MARCH 1818.

Public sympathy has been here most justly excited towards a class of sufferers whose misery has been hitherto either forgotten or disregarded, at least in a specific degree: who having survived their ability to aid themselves, have

outlived the talents and skill which furnished great part of the refinement of the age in which they have lived. It may be considered that their best days have been spent in the service of the public; their labours have enriched and benefited the community, they have brought civilisation to perfection, and adorned their native land with almost unrivalled elegance.

Artisans and mechanics declining in their physical powers more by reason of their efforts than of their skill, and bending under the weight of years, when patient instruction is the only field left for their exertion, have claims upon public beneficence which none will venture to controvert; this Society meets the claim and embraces the falling friend.

Its plans are so well constructed as to preclude the possibility of any misappropriation of its funds, and they are distributed alike without distinction of religion, sect, or country: the industrious are encouraged, and the unfortunate relieved; the wretched are saved from despondency, and the aged are consoled in their lone hours of regret or sorrow. In order to effect these purposes, it is proposed to allow to the male pensioners 13*l.* per annum, or 5*s.* per week, and to females, 7*l.* 16*s.* per annum, or 3*s.* weekly.

There are already on the list, 22 males and 11 females, of very advanced ages, whom even this scanty pittance has placed, or contributed to place, in comparative comfort.

Subscribers of 12*s.* per annum, and governors for life of five guineas, have one vote, with an additional vote for each additional payment in the same proportion: are entitled to recommend objects, and to attend meetings, &c.

The

The most rigid economy is observed, and constant attention devoted by the Directors to the promotion of the designs of the Society.

A Branch Society has been established at Hampstead; with a view to co-operate and extend the benefits of this parent institution.

By the rules established, the pensioners must be of decayed artisans and mechanics of good character, not under 60 years of age, unless in cases of total incapacity; and the female pensioners are not to exceed one-half of the number of males.

All persons becoming governors on the day of election for pensioners, are entitled to ballot on that occasion, but not to ballot for Officers of the Society unless they have been governors six months.

Every candidate must be recommended by a governor or governors, according to the printed form of the institution, and should any false statement be discovered before election, the directors declare him ineligible; and if discovered afterwards, or if he be guilty of any flagrant vice or iniquity, the Board may suspend him until the next general meeting, when he may be re-instated or dismissed.

Before he can be put on the list of candidates the recommendation must be presented to the Board by the Secretary, at least two months prior to the election, to enable the Directors to make inquiry, and if ineligible to reject him. No person is admitted as a candidate unless he has worked at some manufacturing business at least 20 years, nor is any widow a candidate without satisfactory proof of her late husband having so done; and likewise of her having been his lawful wife at least ten years: none are

admitted as candidates while in a work-house—residing more than 10 miles from town, or having been in the receipt of parochial aid 12 months prior to the time of their recommendation. The Directors determine the number for each election, and propose them at the next preceding quarterly meeting.

The pensioners are paid at the monthy meeting of Directors, and such as cannot attend are visited once in every three months by the Directors in rotation, as may appear necessary.

In case the pensioner is obliged to go into any work-house, the pension ceases immediately; and on the decease of any male pensioner, his widow is allowed his pension for three months, including that in which he died.

All the offices of the Society are gratuitously discharged except that of the Collector.

All candidates are prohibited from personally canvassing or printing any statement of their case, as the Directors regularly describe them in the balloting papers.

The Directors meet on the first Wednesday in every month for general purposes, five of whom are a quorum; and quarterly meetings are held on the first Wednesdays in January, April, July and October.

Upon the lamented decease of the late Duke of Kent, His Royal Highness Prince Leopold of Saxe Cobourg was unanimously elected Patron.

Her Royal Highness the Duchess of Kent and Her Grace the Duchess of Wellington, Patronesses.

The Right Hon. the Lord Mayor, President.

Sixteen Vice-Presidents.

Rev. W. E. L. Faulkner, Chaplain.

Peter

Peter Bodkin, Esq. No. 1, Duncan-place, Treasurer.
Mr. D. Richardson, No. 1, Walbrook, Honorary Secretary.
Twenty-one Directors, &c. &c.

In the list of pensioners are persons of very advanced age, with blindness, impaired sight or other infirmity,—watch-motion makers, broad silk weavers, carpenters, bricklayers, watch makers, coach carvers, printers, bakers, smiths, curriers, book-binders, chair-makers, masons, tailors, ship caulkers, painters, pump and engine makers, clasp makers. These are enumerated to shew the description of artisans who have received the benefit of this Society.

The Society appeared by the last year's account to be possessed of 225*l.* Navy 5 per Cents, and one Exchequer bill. The contributions amounted to 434*l.*, the pensions to 153*l.*, and the incidental expences to 91*l.*; and after purchasing the Navy Annuity and Exchequer bill, a balance of 168*l.* was left for the current year.

3. THE SOCIETY

FOR THE RELIEF OF POOR PIOUS CLERGYMEN OF THE ESTABLISHED CHURCH,

RESIDENT IN THE COUNTRY.

The well known fact that piety and usefulness were, in many cases, inadequately remunerated, or at a rate below what was necessary to the comfortable subsistence of a minister's family, led to the formation of this Society in the year 1788. Its two-fold objects are inseparably united, to relieve distress, and to promote the cause of true religion. In other words, to facilitate the progress of real godliness in country parishes, by administering pecuniary aid to such truly serious, diligent and exemplary clergymen, as from the smallness of their income are exposed to discouragement and distress. By this, the Society hope to render the ministry of such useful clergymen more respected, and thereby to further the progress of vital religion in our excellent establishment in the distant parishes of the kingdom.

The persons to be relieved must be poor, pious, and active ministers in the establishment, of unexceptionable character, and resident in the country; the tenor of whose preaching is according to the articles of the Church of England. Single Clergymen, whose total incomes from

every

every source do not exceed 80*l.* per annum in England, or 50*l.* in Wales, are eligible to relief. Married Clergymen having no children, and whose total incomes from every source do not exceed 100*l.* per annum in England, or 70*l.* per annum in Wales, are likewise eligible. Married Clergymen having at least two children, and whose total incomes from every source do not exceed 120*l.* per annum in England, or 85*l.* per annum in Wales, are also eligible; and married Clergymen having four children, whose total incomes from every source do not exceed 150*l.* per annum in England, or 100*l.* per annum in Wales, and so in proportion, are also eligible.

The widow or family of any Clergyman who has been relieved, is eligible at any time within 12 months after his decease.

In any extraordinary case of distress or necessity, the Committee (of whom nine being present) have a discretionary power to deviate from the five foregoing regulations, in affording relief to persons whose incomes may exceed the sums there specified. And in any case of extraordinary distress they may grant relief, provided the applicant be eligible in every other respect, although he may not reside in the country, to be determined by a ballot, in which two black balls negative the vote.

No relief can be granted, nor any motion carried in the Committee without the concurrence of two-thirds of the members present.

Upon every application, a statement of eight questions is to be answered and transmitted before the 20th day of the month, and the applicant is requested to waive the expectation of an answer unless the result should be interesting to him.

The Society is managed by

A Committee of 26 Clergy as well as Laymen.

Ambrose Martin, Esq. 22, Finch-lane, Treasurer.

Rev. H. G. Watkins, of St. Swithin's Rectory, 3, Turnwheel-lane, gratuitous Secretary.

Mr. Samuel Downer, 140, Upper Thames-street, Assistant Secretary and Collector.

A subscription of one guinea per annum constitutes a member; 10 guineas, a member for life; two guineas per annum, an annual governor, and 20 guineas, a governor for life.

The benefactions from the foundation to the year 1821 amounted to 4,291*l.* 8*s.* 7*d.* exclusive of annual subscriptions, and the sums remitted in reliefs during the same period, to 37,628*l.* 17*s.* During the year 1820, the receipts by donations were 162*l.*, annual subscriptions were 915*l.* 8*s.*, which with the dividends on 5,000*l.* consols; the legacy left in trust by the late Wm. Fuller, Esq. and on 9,500*l.* consols; (600*l.* of which was afterwards sold) and on 2,000*l.* 4 per cents., amounted together to 2,236*l.*, which afforded the means of distributing relief to the amount of 1,780*l.*; the incidental expenses amounted to 155*l.* 7*s.* 6*d.*, and left a balance in the hands of the Treasurer of 301*l.*; so that the arrangements and benefits of this Society are become very extensive. And when it is considered, that it is established for the relief of men who by their education, habits of life, and refined pursuits, acquire a peculiar delicacy of mind, which unfits them for the usual modes of obtaining wealth, or enduring the pressure of poverty or distress, every one who reaps the consolation of their instruction will be alive to the acuteness of their sensibility, and drop a small

small tithe of their prosperity into this treasury of Christian love.

It is to the æra of the Reformation, that the wise and salutary law is to be traced which excludes ignorant and illiterate persons from the sacred functions of the Christian ministry, and from that establishment it acquired the force which it still retains in the greatest part of the Christian world. The consequent length of time and arduous assiduity requisite to attain the qualifications of a Christian minister, seem to demand the utmost consideration for its support and consolation. The earlier as well as the more matured labours of education, alike contribute their united aid to open the way that leads to the treasures of solid wisdom, to the improvement of genius, and to the facilities of promulgating the fruits of ecclesiastical erudition: and when these are conscientiously delivered, "both reason and religion are freed from the prepossessions of ignorance, and the servitude of superstition.*"

The correspondence published in the last Report is very interesting, but of too great extent to be admitted in this little work.

* 4 Mosheim, 160. 1.

4. THE GUARDIAN SOCIETY AND ASYLUM,

For the PRESERVATION of PUBLIC MORALS,

(NEW-ROAD, ST. GEORGE'S IN THE EAST,)

INSTITUTED A. D. 1816.

The object of this Institution is to check the progress of female depravity, whereby to preserve public morals from contamination, by providing temporary asylums for prostitutes who are removed by the Magistrates from the public streets, and by affording to such of them as are destitute, employment and relief. While female depravity is suffered to increase, the progress of crime is accelerated in countless directions; to counteract or to neutralise evils which but too readily spring from the state of society in large cities, and which do not exist in places where social comforts flow from more limited but yet more natural sources, a considerable patronage will be required; a Provisional Committee was therefore formed in 1813, in order, by actual experiment, to ascertain the practicability and good effect of this project. They were engaged during the following three years, first in discovering the best means

means of diminishing the number of infamous women, who frequent the streets of the metropolis; that if the evil could not be wholly removed, it might not, at least, be found in every public walk; and secondly, in affording with promptitude, relief and refuge to such females as were entirely destitute, and appeared only to need a temporary asylum to promote their reformation.

Their first attempt was made by circulating an impressive address on this subject. They then presented a petition to the Corporation of the City of London, signed by upwards of 2000 of the most respectable householders, principal merchants and bankers: the result was favourable, by the appointment of a Committee of the Aldermen and a Common Council-man of each Ward, to whom the petition was referred. Upon their Report, several resolutions were passed recognising the cause of complaint and the justice of the call upon the Court to remove it, and to prevent its pernicious influence. The Lord Mayor was solicited to warn the offenders, and to signify his determination strictly to enforce the laws; and the Aldermen as Magistrates, and the Marshals and Constables as Police officers, were desired to co-operate; Patroles and night watchmen were selected; and the Deputies and Common Council of each Ward were desired to present only such Victuallers to be licensed as were of sober life and conversation; the number of low and disreputable public-houses and liquor-shops having greatly increased this evil; and the Governors of Bridewell Hospital were requested to make such arrangements within their Institution as should second the efforts and design of the Magistracy, by providing employment in useful occupations for the persons to be committed, that they might be preserved from

vicious company, and, if possible, reformed and made good members of society: Thus it was projected that their number would be diminished, and be altogether removed from the public streets.

Consequent to these resolutions the Lord Mayor issued his proclamation; the Inquests of the several Wards proceeded to present such disorderly houses as were known in their precincts. Seventeen prosecutions were instituted against 34 individuals, 14 of whom were convicted, and the delinquents suffered the several degrees of fine and imprisonment which their offences deserved; the City officers proceeded also to remove this nuisance so baneful to the morals and happiness of clerks, servants, and others, and so dangerous to all who are intrusted with property. Effectual means are still in operation to remove such a notorious disgrace to the public morals of the country, in the eye of foreigners, and the occasion of general disgust to all who frequent the Royal Exchange and its vicinity: and new arrangements were made at Bridewell, originally designed as a place of refuge and reform for idle and disorderly persons, to receive with more good effect vicious and wretched females, sent thither from time to time by the Magistrates. Time, caution and prudence are necessary in every proceeding that may be adopted in order to secure the end proposed; the Corporation Committee continued their measures, in a manner that deserves the thanks of every friend to social, domestic and individual happiness.

In proceeding upon the second part of their plan, the Committee of this Society opened a temporary Asylum, on a small scale, in order to ascertain the probability of a reformation; by which they formed an estimate of the average

average expenses of such an Institution, and the amount of what might be expected from the labour of its inmates towards their own maintenance; a committee of ladies was chosen to superintend them; and it is to their unwearied attention that its promising effects are most justly to be ascribed. Indeed, I have never found any institution which had the benefit of a Ladies committee, that did not succeed in that department which was confided to their care! They administered pecuniary and other suitable assistance and comfort; they procured work of various sorts; they reclaimed the profligate and provided them with situations, whereby they were restored to an honest livelihood; they personally appealed to their parents or friends; they restored the lost sheep, and where it was possible effected a reconciliation. During the first three years 200 forlorn objects were thus received into this asylum; from amongst these was discovered one of the most constantly operating and least known causes of this vice and misery so justly deplored; 18 out of 24 appeared not to have gone by their own will into the haunts of profligacy, but to have been enticed by false and illusive representations made by persons of their own sex into the houses of ill-fame, and laid under personal restraint until the base purposes were effected; nor has this restraint been wholly removed, until they appeared to have lost all hope of retrieving their ruined reputation. It has been also ascertained that large fortunes have been acquired by some of the keepers of such houses, and that as regular a system is daily employed to furnish them with fresh victims in the place of those who are daily removing by disease, age, or death, as in the former cases of the slave trade!

In addition to the temptation of dress, the false prospect of

of gaining a fortune is held out to young women in hospitals, in a convalescent state, to others arriving from the country; and to many who have been visited and persuaded by women decent in their appearance, who proved to be no other than the wicked emissaries of such houses offering the allurement of high wages as domestics. Such persons are known to attend at register offices for hiring servants, for no other purpose than to gain money by their seduction.

Some have been drawn from respectable services by both men and women taking advantage of their unprotected situation, while passing through the streets, especially in the evenings; and this shows the impropriety of sending girls on messages into the streets at night. Many other causes, equally profligate, contribute to supply the metropolis with sorrow. Many have fallen from virtue by the want of religious instruction, as a resource from the attacks of viscious fellow-servants; many from being hastily dismissed in a moment of irritation, unprovided with a lodging, and with scarcely enough of their last quarter's wages to subsist for more than a day or two, having no parent or relation dwelling in London; without acquaintance, but such as are ready to contribute to their ruin—unsheltered from the pitiless storm, alive to casual adventure, and without the least discretion to guide them, or judgment to discover their danger — open therefore to evil solicitation, and ready to listen to any thing that approaches them in the garb of pity.

It is scarcely possible to believe the fact, that in addition to sensual indiscretion, and the danger of temptation, the innocent female is become an article of commerce. The mere love of money is, with some, the calculated

culated means of subsisting upon the procurement and transfers of her seduction; and this is the parent of almost every crime amongst our sons, apprentices, shopmen, and clerks, and is nourished and matured until it deserts its victim only at the moment when he is expiring on the scaffold!

In order to open the Asylum of this Society, a house was taken at Stepney, but it was afterwards removed to Church-lane, Whitechapel. The average expense of supporting each female has been found to be rather under 5*s*. 6*d*. per week; the additional expense of rent, salaries, and incidents amounting to about 2*s*. 6*d*. per week for each, has been defrayed by the product of their industry: 191 were admitted in the first three years, leaving 28 in the house in December 1815. The amount in needle-work was creditable to their habits; 95 were placed in regular families, several of whom have since waited upon the Ladies Committee, to offer their grateful acknowledgements; six were married to steady men, in comfortable situations; 32 were restored to relations, who have felt how blessed it is to embrace and forgive the offenders; and a donation from one of them of 5*l*. was transmitted to the Committee as a token of gratitude; 57 left the Asylum of their own accord, dissatisfied with its restrictive rules and discipline: but the Committee have had the satisfaction to discover that several of them had not returned to their former practices, and have given very satisfactory testimonials of their entire reformation.

Such were the transactions and the summary of the good done during the first three years of this attempt to reclaim from the purlieus of temptation and profligacy, the young and misguided, and seduced females; it was actually accomplished

complished at a comparatively small expense; but the quantum of evil that must have been prevented was incalculable, in separating so many from the paths of vice! The subsequent success affords an unanswerable argument in favour of the multiplying similar establishments in several districts, rather than limiting them to one, because in each district a local Asylum will secure a continual interest, require a moderate subscription, and shew to these afflicted females, that they are no where destitute of refuge!

From these promising beginnings, this Society began to extend its benefits, and to receive considerable patronage; it rendered important services to the magistrates, by assisting them to distinguish between the incorrigible and such as were willing to return to their honest pursuits; and by affording temporary asylums to those who had been confined in prisons, and shewed signs of contrition, the Society was thus encouraged to proceed in its labours. It now therefore was organised by established regulations and official conductors, the Clergy were ready to do their part, and the Chief Magistrate and those of London also were prompt to promote its designs; and as far as human judgment can presume to penetrate, the more diligently the will of an infinitely wise and benevolent Being is regarded, the more will every effort towards individual and general happiness be promoted.

In tracing immorality to its source, it has been found that the most complicated criminality in 99 cases of 100 derives its birth and nurture from illicit associations with profligate women. I am ashamed to state the numbers contained in the published Reports on this subject; but viewing the moral and political tendencies of this parent

and

and progeny of crime, this Guardian Society raises a standard under which the good of all classes may rally, in defence of themselves and their connexions, their sons, their daughters, their servants, and their homes, against those inroads upon moral feeling and social order, which are now making in our public streets, and even at mid-day, by obstreperous females. The Committee, with permission of the Lord Mayor (Alderman Wood) visited 130 women, who had been removed from the streets to Bridewell, and they have statedly continued their visits. It will ever be remembered with grateful acknowledgment, that while his Lordship filled that elevated station, he was the zealous promoter of both the objects of this Society; and while he justly punished determined profligacy, he as promptly rendered advice, consolation, and assistance to the injured, the repentant, and the forlorn! Of the 130 women alluded to, only 45 were willing to hold any conference with the Ladies Committee; and of these, only 21 expressed any desire to be rescued from their vicious associates! Of 124 other females, subsequently committed to that prison, only 15 accepted the Society's protection; of the rest, some determined to adopt their own course of reformation, and others avowed their intention of returning to their abandoned habits of life! And even of those who were received from the prisons, several soon became unwilling to remain in the Asylum, where industry and virtue must necessarily be strictly enforced.

It is through the nefarious methods adopted by procuresses, and keepers of brothels, that female servants are daily inveigled to their ruin, and our domestic safety perpetually endangered. The Ward Inquests received a specific charge to fulfill their oath, of inquiry into these habi-

tations

tations of ruin, and the Committee appointed by the Common Council presented another Report, stating, that the evils complained of "existed in a lamentable degree, both in the City and Borough of Southwark, where robberies of an atrocious nature, and horrid murders, had been committed, in houses of ill fame, in that populous district." They recommended, that the Deputies and Common Councilmen should not sign any certificate for a new license, or renewal of an old license, to any persons who should not keep an house according to the restriction of the Act of 16 Geo. II. c. 8, s. 10, which particularly declares, that the duties on the sale of spirituous liquors, and licenses to be granted for that purpose, should not extend to physicians, surgeons, apothecaries, or chemists, as to any spirituous liquors which they might use in the preparation of medicines for the sick; and that no person is to be deemed a retailer of spirituous liquors, who does not by himself, or his servants, retail the same to be drunk in his house, or sent out in less quantity than one pint.

The Committee of Common Council were seconded in their views by the able suggestions of Mr. W. N. Newman, the City's Solicitor.

A plan was also suggested by the Ladies Committee, of introducing industrious habits into Bridewell, and some regulations were adopted.

The replies to the questions circulated in 1816, by the Committee, afforded very useful information, and in several of the larger parishes meetings were held to consider of granting collateral aid to the increasing measures of this Society, which led to the full persuasion that some legislative interposition was absolutely necessary: a Sub-Committee

mittee was therefore appointed. Fully aware of the inadequacy of the existing laws, nearly all the Bankers, a great number of the most respectable merchants, and upwards of 1400 of the most reputable residents in the principal streets of the City, united their signatures to a Petition to Parliament, which was presented to the Honourable House of Commons, on the 6th of May, 1817, by Sir James Shaw, Bart. stating the evils, and soliciting the aid of Parliament.

A similar Petition, under the auspices of that friend to humanity, Sir Thomas Bell, signed by 1600 respectable house-keepers of Westminster, including the church-wardens and officers of every parish, was also presented by Sir Francis Burdett: these examples were simultaneously followed by the most respectable inhabitants of Southwark, in a third Petition, presented by Charles Barclay, Esq. These Petitions were immediately received, and referred to the Committee then sitting on the Police of the Metropolis. They were attended by Dandeson Coates, Esq. one of the gratuitous Secretaries of this Society, whose important evidence, with those of the City Solicitor, and other Gentlemen, was stated at length in that Committee's subsequent Report.

But while it must ever be deeply lamented that punishment is called for, still this Society as loudly solicits that pity may be shown where it is sincerely sought, and that penitent destitution may always find an Asylum; and therefore this Committee "have adopted the resolution to receive in future all apparently hopeful characters that may be sent to them by the Magistrates, to the utmost extent of their pecuniary ability: in the moment that they appear possessed by a broken and contrite spirit, in that moment

moment all hostility should cease. It appears that very few, comparatively, (hopeless as many of them afterwards become,) went at first, of their own accord, into the haunts of vice, but in various ways were actually betrayed and ensnared into the pernicious course of life they have since led;" and many who have formed resolutions of amendment, have been met by some of their old companions, and forced into wicked conversation, through the aid of gin shops, which are every where at hand, and have thus fallen back into vice.

And here I cannot avoid alluding to the very able statement of evidence, in which this part of the subject is conceived, by the late Under Sheriff, John Poynder, Esq., who, from great experience, deep reflection, and the most conscientious assiduity in all his efforts for the public good, ascribed to these retail shops, for liquors, the greater part of those crimes which it was his painful duty to see expiated on the scaffold!

The slavery in which these unfortunate young women are held—the vigilance which is observed over them night and day—the dependence created by taking all their little money and clothing, and putting on them different dresses —the enormous charges set up for their lodging and board, as well as clothing—the instantaneously seizing upon the wages of their prostitution—the care to prevent returning recollections of their deserted families—the adoption of different names—the continual state of passion excited by liquors, stimulating, not intoxicating—the noise of revelry, and the rude and disgraceful quarrels of midnight debauch, all prevent the possibility of reflection, denounce contrition, and defy the powers of Heaven! Until ruined in body and soul, and no longer acceptable for general service,

vice, they are driven out houseless and starving, and irrecoverable outcasts of the people, to the scorn even of themselves! Here then, if it were not in the power of the Guardian Society to prevent, it may at least receive and console, and cure the wretched object of pitiless remorse!

The doors of this Asylum are set open in order that real sorrow may not fail to meet with availing sympathy, and that those who are destitute may find an honest refuge! The numbers had increased in the year 1817, and at the close of it 37 remained in the house.

Great praise was due to the Ladies Committee, not only for an addition to the duties imposed by the Society, but also for much individual and private liberality in protecting, until otherwise provided for, 42 females in destitute circumstances, 13 of whom were clothed and put into service, or sent to their friends residing at a distance from London. One of these cases was a female, of 16 years of age, on her way from Ireland to her father in America. She was seduced, and left almost naked, with an infant ten weeks old, which was born under a hedge.

The success with which the Society's exertions have been accomplished, afford a gratifying but melancholy retrospect. The Committee has been compelled to visit vice in all its deformities of triumph, of decline, and of despair! But notwithstanding these discouragements, they have stimulated the efforts and awakened the obligations of moral and political reformation! They have met, with firmness and patience, difficulties in the prosecution, and defects of evidence and expense, and also the insolence, of some who defied attack. A repetition of similar measures, in 1818, was carried on without relaxation, and

and their good effects were seen and felt from one end of the city to the other: the nuisance was not removed, but was greatly reduced; and the Committee invited those who were armed with the powers of the law to renewed vigilance and more strenuous co-operation.

The Board of Ordnance greatly assisted the Society by the loan of 40 bedsteads from the Government stores, at a time when the necessities of the Asylum were great and pressing, from the alarming attack of typhus fever; and in which also the benevolent aid of Dr. Bateman, late Physician to the Fever Institution, was most acceptable. Although the Society offers no other comforts than what are absolutely requisite, and invites none but those who are willing to accept the humblest retreat from a state of guilt and its consequent misery,—two circumstances occurred which involved it in considerable expense: First, the necessity of providing an increase of accommodation for persons recommended by the magistrates, or considered as eligible by the Prison-visiting and House Committees; arrangements were made for 40 or 50 females, and a system of classification and labour was introduced. The second was as distressing as unforeseen: The prevalence of Typhus Fever, a calamity which increased the direct expenses, by the temporary removal of the females, the necessary improvement in their diet, and the total change of bedding which became requisite; and at the same time the revenue of the Society was diminished by the suspension of the benefits both of needle-work and washing.

The adjoining house was therefore taken on lease from the same landlord, at a rent of 10 guineas, rendered commodious for the purpose, and the Asylum itself was ventilated, whitewashed, and considerably improved.

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The Imperial Assurance Company insured the whole premises, being doubly hazardous, at their lowest premium.

Calamities and consequent expenses like these are always favourable to the spirit of philanthropy which happily prevails amonst us: it awakened the gratuitous attention of the medical officers, Dr. Buxton and Mr. Trett; complete sets of earthen-ware and necessaries of every description were gratuitously furnished by Messrs. Bacchus and Green; and personal attention and liberal supplies of clothes were provided by the benevolent Committee of Ladies, to females quitting the Asylum.

The Committee was increased to the number of 24, who constitute the visitors of the prisons as well as the Asylum: A sub-committee was formed from among them, who devoted themselves to reading and conversing with the females, and as far as possible contributing to their instruction and moral improvement. They have also proposed a gratuity of 20*s*. at the end of the first year's service, if the female is considered deserving from the report of her mistress; with a stipulation, that if she does not remain a year in such service, a deduction of half-a-guinea shall be made from her wages, for her clothes and outfit supplied by the Ladies. Thus the Society at the same time exacts a pledge for good conduct, and holds out an encouragement to a continuance in virtuous courses and honest industry. At the close of the year 1818, the number remaining in the house were 42.

The two following years, 1819 and 1820, must for brevity sake and dispatch be classed together. The loss of the Patron of this and many other benevolent societies was deeply lamented; the Society in general, and the Guardians themselves individually, were unanimous in their

their sincere tribute of regret, at the unexpected removal of His Royal Highness the Duke of Kent from this earthly kingdom. Under his patronage their labours were blessed and prospered, and these will be held in perpetual and grateful remembrance.

In recurring to the progress of this Society and its utility, it becomes most obvious, say the Committee in their Report for 1820, that, "man is not at liberty to pursue his individual interests, to the injury of society at large; neither is he free to withhold the means which he possesses of promoting its good; he has no solitary path to tread, and it is the appointment of infinite Wisdom that his interest and his duty should go hand in hand; for every man that removes a sin from society is his own benefactor, while the obligation is obvious that binds on man the duty to repel the attacks of moral evil by all lawful means." They judiciously forbore "to travel into the details of alternate perfidy and violence; into the open allurement and profound treachery which marked every step of their pernicious course, the effect of which may be read in the ruin of thousands; it is open and obtrusive; it not only lurks in secret places and lies in wait to betray, but it boldly invites observation; it meets at every turn, it crosses at every path; it is spread over the whole expanse of this vast metropolis, and its results are mischievous and deplorable in the extreme! No man can be expected to discountenance in others what is yet unconquered in himself. Their example is his encouragement; and here is to be found the secret strength of that melancholy pretext, that this evil is too great to be removed. But the exertions of this Society are devoted to this object, by prevention and relief. It has been erroneously imagined that

it

it was the design of this Society to punish offenders, by endeavouring to enforce existing laws, and to supply their deficiencies by more vigorous enactments; willingly as the Committee would assist in the execution of laws for the removal from the streets of the metropolis, of each of those objects which it ought to pain every eye to behold, far from proceeding to inflict punishment upon them for their offence, however guilty they might be, the Committee would be of opinion, that but a small part of their duty was performed, until they had offered, in their Asylum, a refuge to every one who might be disposed, in such an hour of need, to seek their protection."

The application to Parliament was for enactments to reach the houses of seducers, and to exterminate the causes of temptation; pity and consolation were reserved for the victims of their iniquity! From causes not detailed in the Report, the Ladies' Committee ceased to rely upon the exertions of the magistracy, the vigilance of the police, and the strengthening arm of the legislature. It is to the preservation of the innocent and the reformation of the guilty, that the attention of this Society is directed: it is not the punishment of the offender, but the prevention of the offence, which this Society has, and ought to have in view. Punishment may harden, but it cannot cure; mercy is the only element in which sin will die."

We have an asylum capable of containing about 50 females, but there are in this metropolis and its neighbourhood, many thousand objects of its attention and solicitude; for want of timely aid, many of those who would be the most welcome to the Society, and most willing to come under its protection, are growing familiar with, and

hardened in vice. These are the objects which the Society would especially seek, and whose applications it would encourage and invite. During the last two years 141 were admitted on their own application, which increased the number, from the first institution, to 572, of whom the following scale has been published :—

153 placed in services.
138 restored to their friends.
32 sent to their parishes.
196 discharged or withdrawn.
7 died.
46 in the house in December, 1820.

572

From those who were restored or placed in services, making together 291, many have become valuable members of Society, and have therefore, it may be hoped, been rescued from shame and misery. The contributions increased during the last year to 1161*l.*, and the produce of the work done by the females in the Asylum amounted to 202*l.*; the current expenditure amounted to 1407*l.*, leaving a debt of 350*l.*

The regular income is not more than 500*l.* The evil which this Society attempts, in some degree, to remedy, has arisen to its present height, because no adequate pains have been heretofore taken to prevent its growth : to assert that it cannot be removed, and therefore to decline attempting its removal, is to forget that duties, not events, are ours.

Those who will not sympathise with others, are not unfrequently compelled to feel for themselves ; and should a daughter or a sister become the prey of the spoiler, the world would not shelter from their vengeance this enemy to their peace! The

The plan and proceedings of this Society, the regulations and conduct of the Asylum, are open to the minutest inspection, and any suggestions for its improvement will be thankfully received. None of its inmates are compelled either to enter or abide; their employments consist chiefly of washing and needle-work, which are carried on to some extent, and under the direction of an excellent matron and her assistants, they are performed with care and punctuality, to the satisfaction of their employers. The Asylum is happily the abode of harmony and peace, while the good order, decent appearance, and sober deportment of the females, present a pleasing contrast to the turbulence and contention with which they were but too familiar while they continued in the paths of sin.

As the women, when they leave the house, are generally too deficient in clothing to be decently introduced to such situations as may offer, any donations of female apparel are thankfully received by the matron.

The concerns of this Society are conducted by the general and three sub-committees, at the Asylum, New Road, St. George's in the East. Every woman on her first application is asked questions to explain her name, age, place of birth, circumstances of her parents, marriage, children, service, occupation, education, seduction, &c. &c. Subsequent inquiry is made by the Committee to ascertain the truth of her answers. Those who are young are preferred; 18 years is the average age of those now in the Asylum. They are employed in needle-work, washing, and household work: they rise at half-past five in the summer and seven in the winter, and retire to rest in summer at ten, and in winter at nine. A portion of every day is devoted to the teaching of those who cannot read, and

to the religious instruction of all; the matrons while superintending the class-room, aim at their moral improvement, by reading the Scriptures and other good books. Public worship is gratuitously performed twice on every Sunday, and once in the week. If their conduct is orderly and becoming, they are never dismissed, otherwise than to situations of service, being previously clothed, or to their friends or parishes; and in the latter case, only when from circumstances they are incapable of undertaking a place of service: and such as have been placed in service, and conducted themselves properly in the same place for one year, are rewarded by a present of 20*s*.

A Subscription of one guinea constitutes a member; of ten guineas in one year, and all executors paying 50*l*, are members for life.

His Royal Highness the Duke of Sussex is Patron, and the Duchess of Wellington Patroness.

The Lord Mayor for the time being is President.

Thirty-one Vice-presidents.

William Fry, Esq. St. Mildred's-court, Treasurer.

Dr. Hancock, Physician.

Edward Frett, Esq. Surgeon.

C. Bowdler, and John Scurlock, Esq. Secretaries, gratis.

A Committee of 28.

Mr. James Brown, 4, Chapel-yard, Spital-square, Assistant-secretary and Collector.

4. HAYES'S TRUST,

INSTITUTED A. D. 1821.

AMONG the benevolent gifts which have been bequeathed for the beenefit of poor Freemen, there is one which, although small in its commencement, has been already increased, and may probably be extended to a permanent utility. James Hayes, Esq. late resident near Albion-place, in the Surrey-road, was the father of the Glass-sellers' Company, having been admitted a freeman thereof on September 24, 1761. He took up his livery on June 19, 1766, and paid his fine for all offices in July 1778; but although he retired from the official government of the company, yet he always retained a regard for its welfare, and having made an ample fortune, withdrew from the City, and finally bequeathed by his will, amongst many other and larger legacies to charitable institutions, 200*l.* to this Company, for the benefit of its poor members, and died on the 4th of March, 1821.

The Court of Assistants, upon receipt of this sum, added, from their current cash, sufficient to purchase a capital of 300*l.* reduced annuities in the name of the Company. Upon a statement of this investment at a subsequent Court, John Blades, Esq. their present father,

munificently subscribed 210*l.* to this fund, and the other members of the Court augmented it by a general contribution, which have together increased it to a capital of 650*l.* in reduced annuities.

The regulations passed by the Court for the administration of this trust, have prescribed the forms of application, and appointed the times for the distribution of its annual income among the applicants, by discretionary gifts rather than pensions, as the former method does not create any dependance on a certain sum, and reserves the power in the Assistants to alter or discontinue the amount, as their best judgment may see occasion; and prevents the possibility of sale or imposition, which have not unfrequently been discovered in the allowance of fixed pensions. The Court adjudge the propriety of the applications before they are placed on the list of donations; and when allowed, they are all paid at a meeting of the Court to the applicants in person; and if they omit to attend at the time appointed, the intended gift is struck out, unless good cause is shown to the contrary.

The Livery Company to which this trust is annexed, is of ancient date, and was one of those whose charter was called in by quo warranto in Car. 2, and a new charter was afterwards, on the 25th day of July, 1664, granted by that monarch, in the 16th year of his reign, under the great seal. The Book of Orders bears date on the 28th day of November following, and is signed and sealed by Edward Earl of Clarendon, Lord High Chancellor; Sir Robert Hyde, Knight, Lord Chief Justice of His Majejty's Court of King's Bench; and Sir Orlando Bridgeman, Knight, Lord Chief Justice of His Highness's Court of Common Pleas. These were afterwards, in 1664,

1664, duly enrolled, and the Company acknowledged as a Livery Company, for all franchises, privileges, &c. The Court of Assistants consist of 15 members, including a master, two wardens, and three auditors; a livery of 60 members, and an unlimited number of freemen. The fines for admission and to the livery are very small, and all the privileges of corporate rights are thereby obtained and secured.

The meetings of the Court are held quarterly, at the King's Head Tavern, Poultry, on the Thursday previous to Lady-day, Midsummer-day, Michaelmas-day, and St. Thomas's-day. Among the gifts which constitute the property of the Company, is a valuable glass mirror, of the manufacture of former days, on which the arms of the Company are richly emblazoned, with its appropriate motto, "Discordia Frangimur," which I never read without sensations of peculiar gratification; for it carries me back to those early years of my life, wherein I was happily introduced, by a truly venerable parent and many kind and zealous friends, into my professional career; and among other acts of their benevolent interest in my favour, was presented to the patronage of this Company, where I formed some of my first connections in business, and wherein I am still flattered with the continuance of their esteem and confidence; and of whose urbanity and convivial cordiality, it is with pride and respect that I record, that during 38 years past, no instance has occurred whereby the affectionate warning of their motto has ever been forgotten—their friendly union has never been broken by discord.

5. The

PHILANTHROPIC HARMONISTS,

(TITCHFIELD-STREET)

INSTITUTED A. D. 1811.

The benevolent design of the members of this Company is to unite with rational recreation, a feeling for the sufferings of their fellow-creatures. In their temporary relaxations from business they endeavour to inculcate, by precept and example, their most important duties, and the best sympathies of their nature; to alleviate the infirmities of age; to administer medical aid to the sick, instruction to the ignorant, relief to the destitute, and assistance to the unfortunate debtor. The merit of their plan has been proved by the successful progress of this Society. They have relieved many hundreds who might otherwise have perished by want, unnoticed and unknown; and the claims upon them have also been so numerous, as to have exhausted their charitable fund. The relief which they have afforded, though frequently only 1*l.* and never exceeding 3*l.*, has in many instances effected timely and essential services to whole families; and independent of pecuniary individual

individual succour, they have procured presentations to several of the principal hospitals, and in these modes they are actively contributory to the great cause of alleviating the condition of the poor. Their usual meetings are held at the Globe Tavern, Titchfield-street, every Monday evening from September until June. The admission of members is by ballot and payment of 3*s.*, with the privilege of subscribing 5*s.* annually in lieu of subscription when visiting the Institution, and the funds are appropriated in aid to public and private charities. Each member has the privilege of presenting, after six months from his admission, annually one petition, if his subscription is less than 10*s.* 6*d.*; two petitions, if it be more than 10*s.* 6*d.* and less than two guineas; three petitions if two guineas and under five guineas; and an unlimited number if it be five guineas: 10*l.* constitutes a trustee for life. Every petitioner's abode is limited to three miles off the stones. On the petitions being presented in writing to the Secretary by the proposers, they are read to the Committee on every fourth Monday in the month, and two visitors are then selected to examine and report thereon on the following Friday, to the open Committtee, where they are read at two meetings previous to any distribution being ordered by a majority. Mendicants are not eligible to the relief of this Institution.

The subscriptions and donations remain in the Treasurer's hands, as a fund for the following year's distribution, in equal monthly proportions.

In the inspection of the accounts, there appear occasional gifts to the British prisoners in France in 1811, to debtors in prison, to the Middlesex Hospital, Mary-le-bone School of Industry, School for the Indigent Blind,

Asylum for the Deaf and Dumb, Mary-le-bone Infirmary, to patients in hospitals, to individuals of every description, and in all cases of distress and sickness; and where the sufferers have been attended with some peculiar distress, subscriptions have been made for them, besides the contributions of the Society. Were the readers of this article to accompany the visitors to the abodes of wretchedness, and behold the scenes of misery that present themselves, and of which the rest of the world are wholly unacquainted, they would not be able to withhold their best assistance to enable the Society to extend its laudable exertions.

The Society is under the patronage of His Royal Highness the Duke of Sussex.

A President and Vice-president.

John Webb, Esq. Life Trustee.

Mr. Joseph Bennett, Globe Tavern, Titchfield-street, Treasurer.

Mr. H. R. Longmate, 74, Berwick-street, Secretary.

The Theatre Royal Haymarket has contributed two Benefits since the date of this Institution.

6. NATIONAL BENEVOLENT INSTITUTION,

Founded by Peter Hervé, Esq. A.D. 1812.

(NO. 45, GREAT RUSSELL-STREET, BLOOMSBURY.)

THE views of the benevolent founder of this Institution have been duly appreciated by the patronage which it has received, and the effectual relief which it has afforded. It exemplified no small extent of humanity and christian love, to develop and reduce to systematic arrangement, a scheme which when matured should administer comfort to the mind diseased, as well as to the craving necessities of the body, in cases where merit and misfortune are united; where no cheering prospect of happier hours imparts even a ray of hope; where reliance on friends has failed; in the midst of advancing age and increasing infirmities, decaying strength and weakening judgment; spirits depressed by melancholy retrospects of disappointed labours; and the most religious resignation almost shaken by the privation of former comforts, and the more refined sensibilities of a liberal education:—to establish a resource however small, and to impart a consolation, though

in a limited degree, to sufferers such as these, fallen from their respectability in life and their happier associations; to prevent such and such only, when unforeseen misfortunes occur (not through vice, idleness, or extravagance), from becoming destitute, and to rescue them when in age, misery, and want, from the last resource of a poor-house, is the merciful design of Mr. Hervé's Institution.

The following are the characters to whom it has been enabled to administer essential and annual relief.

1. Tutors and governesses, who have lived in private families or seminaries, particularly such as have expended the chief part of their salaries on aged relatives, and in their old age require that support which they so afforded.

2. Persons who have lived respectably, either in independence or in professions, or in the more lucrative departments of commerce, and are reduced to want.

3. If the resources of the Society should permit, persons possessed of property which is locked up, and whose immediate and urgent necessities require small loans, will be enabled to apply for sums not in any cases exceeding 50*l.* with a view to preserve their credit in business, on giving proper security for the re-payment. Since the foundation of this Society, in addition to the pensions which have been bestowed, the Committee have granted nearly 400*l.* in sums of from 10*l.* to 50*l.* to deserving persons; but the inadequacy of the funds has compelled them to put an unwilling restraint upon this very useful part of the Institution.

Those who come under the first class form a numerous body, well-deserving a better condition, assailed by vicissitudes and rendered incapable of laying by any provision for the loss of any one of the faculties on which their whole

whole subsistence depended, and for the pressure of advancing years; or having distributed the fruits of their daily toil in the maintenance of a sick family or an aged parent. In the second class, every one can find many who have lost their means of support, after having filled the various stations of professional or commercial respectability. The causes of misfortune are past all enumeration, and are more frequently to be ascribed to errors from without than from within: the failure of others will touch the fortunes of the most opulent and regular! The superannuated governess, the officer's widow, the clergyman's daughter, the decayed merchant, and a long catalogue of the deserving of both sexes, after a life of honourable and virtuous exertion, are sometimes reduced at last to penury: for these persons the designs of this contribution have been extended.

The death of His Royal Highness the Duke of Kent deprived this Society of its Patron, and drew forth unavailing tears of regret, joined to those of the nation at large; his amiable Duchess has continued her sanction to its efforts, and Prince Leopold has granted the honour of his name as its Patron.

The subscriptions are collected in the beginning of the year, and the sad effects of withdrawing any pension when age and infirmities increase, need but be presented for a moment to the benevolent mind to be fully comprehended. The receipts for the last year amounted to 953*l.*, the pensions to 480*l.*, and the incidental expenses to 205*l.*, leaving a balance of 261*l.*; and with a view to rendering this Society permanent, an investment was made in the names of trustees, of 1500*l.* stock, pursuant to its first regulation for investing one moiety of all subscription.

The

The Committee are enabled, as the funds may admit, to extend the benefit of the Institution in any such manner as they may consider will ameliorate the condition of persons in the middle classes of life.

The applicants must have attained their 60th year, or labour under some infirmity, which incapacitates them from maintaining themselves; they produce a certificate, of which a blank form is delivered at the office, containing a declaration that their poverty is not the result of vice, extravagance, or idleness, attested by four subscribers, four housekeepers, and the clergyman of the parish where the applicants reside, or by the minister whose religious tenets they may have adopted. Petitions can be received at the office on Mondays only, and the petitioners apply there within one week after the next quarter-day after presentment, for an answer thereto. No pensions are allowed of less than 10*l.* or more than 30*l.* per annum: they are forfeited by anticipation of payment, or by charging or incumbering the same in any manner, by marriage, by misconduct, or such alteration in the condition of the pensioner, or other circumstance, as shall in the judgment of the Committee be sufficient to render the party no longer an object of the benefit of the Society.

His Royal Highness Prince Leopold of Saxe Cobourg, Patron.

Her Royal Highness the Duchess of Kent, Patroness.

The Duke of Devonshire, Marquis of Lansdowne, Earl of Bristol, and Sir Thomas Baring, Bart. M. P. Trustees.

A General Committee of 30, chiefly of Nobility.

Peter Hervé, Esq. Visitor of Committees, having a seat and vote at their Board.

At London

A London Local Committee of 40.
S. R. Topping, Esq. 18, Greville-street, Solicitor.
Mr. F. Scotney, Assistant-Secretary, at the Office, No. 45, Great Russell-street.

7. NIGHTLY SHELTER TO THE HOUSELESS,

AND TEMPORARY RELIEF TO THE DESTITUTE,

INSTITUTED A. D. 1819.

THE severity of every visitation of Divine Providence is productive of the best exercises of humanity; the latent virtues of the human heart are best seen when adversity and privation lay their hand upon either ourselves or our neighbours; this principle was never more conspicuous than in the winter season of 1819, when the wisdom of an unerring Providence was discernible even in the rigour of the season; which by calling forth the most unprecedented exertions for relief of the poor, effectually recalled them from their temptations to disaffection and murmuring; awakened them to a knowledge of their real Benefactor, of

of whom these were merely instruments; and incontestably prove that there happily exists at all times in this country, a common interest which unites all gradations of society; and that its connection is never more fully recognised than when any circumstances occur to excite the sympathy of the rich for the suffering of the poor.

The extraordinary urgency of the distress, which was sufficient to justify the hastily opening a receptacle for the sufferers, seemed to bear down all minor precautionary rules, whilst the continued bounty of the public, which was hourly increasing, appeared to demand a corresponding liberality in its application. Under these circumstances, the most important experiment perhaps ever made was hazarded, of opening an asylum on the confines of the City, where the appearance of misery should be the only passport requisite for admission.

A Public Meeting was held, composed of many benevolent men, to consider the means of immediate relief, at which Mr. Hick, of Cheapside, offered his extensive warehouse in London Wall for the purpose; and in less than six hours afterwards, such rapid arrangements were made, that it was made the asylum for inmates during the night. The accommodation in the men's wards for sleeping consisted of straw alone; in those for females some additional bedding was provided, and each of them supplied night and morning with an allowance of nutritious soup, made on the premises, with a sufficient ration of bread. Committees of superintendence—of finance—and of examination of applicants, were afterwards appointed, subject to the controul of a General Committee of the subscribers.

The average number admitted nightly was 205, and the greatest number at any one time in the asylum was 799; hundreds

hundreds who could not safely be admitted, were supplied with food, clothing, and other necessaries, and with the means of procuring lodgings elsewhere: this extension of the plan was adopted only during the severity of the season: as the numbers increased, the pressure was relieved in the day-time by employing the able-bodied men in cleansing the streets, which was performed in gangs of 25 each; at the same time that, through the Merchant Seamen's Society, many were provided with births and sent on board different vessels, with a supply of clothing, of which nearly all the objects admitted were greatly in need.

The females were placed under the superintendence of a Committee of Ladies, assisted by Mrs. Fry,—a name which I never repeat without veneration and respect, and also by Mrs. Hick. They stated, that on the opening of this asylum, this department presented an assemblage of wretchedness and degradation almost appalling; and the introduction of cleanliness and order among such a collection of the lowest, and some of them the most debased of human beings, appeared rather as an attainment to be desired than speedily expected; many of them had not been taught to read, and almost all of them had neglected religious duties for years;—one of the first arrangements, therefore, was, by scriptural instruction, morning and evening, to call their attention to this most important object, and so to class and employ them during the day, as to produce the greatest probable benefit: their number at first, consisted of 105 women, and 45 little boys, girls and infants; their cases were inquired into and relieved; many were sent to different institutions, some to their parents or to their parishes: during the first week the great

great change in their appearance was very striking; their advancement in cleanliness, their diligence, their serious attention to the Scriptures when read, their evident gratitude and disposition to receive instruction, were such as to afford the utmost satisfaction.

After the first unavoidable haste of admission had subsided, a systematic entry was made relative to each applicant, and they were classed under the respective denominations of their employments, &c. amounting in number to 1376; of these no fewer than 400 were sick, and many seriously so; unremitted attention was devoted to these by Dr. Conquest, of whose kind, judicious and important assistance the Committee thankfully availed themselves; the entire superintendence of this department required his almost incessant attention, and yet it was cheerfully undertaken, and performed in a manner equally honourable to the talents of the Physician, and to the feelings of the man. Divine Service was on Sundays regularly performed in the Asylum, to 700 inmates, by the Rev. Dr. Rudge, Rev. —— Hatch, and Rev. G. H. Watkins.

A branch from the Committee was formed, of which the Lord Bishop of Chester became a zealous and efficient member; it was appointed for the purpose of affording relief to the destitute at their own habitations; 1,000*l.* was voted for this purpose: they visited 734 cases, of whom 228 were rejected, leaving 506 under their care; the number of individuals in these cases amounted to 2183; showing that the average relief in money was 40*s.* for each case, and 9*s.* to each individual. No pains were spared to detect fraud and guard against deception. Attention was principally directed to the unobtrusive poor,

to

to that class of persons who by an appearance of decency, by the traces of former respectability, and by the advantages of superior education and manners, were distinguishable from the generality of common paupers; they were found patiently enduring the severest privations, from an indisposition to meet, by solicitation, the shame of public exposure, and to incur the degradation of receiving parochial aid; to such persons relief was promptly afforded, either in money, bedding, clothing, or food. Many were raised from the lowest depths of human misery, not only to temporary ease and comfort; but by being repossessed of their clothing, tools, and necessaries, which had been pawned, were reinstated in situations from which they had by distress been driven, and in which they were then enabled honestly to support themselves and their families.

The first limitation, to attend to cases only where the distress had originated from inclemency of weather, was soon found to be impracticable; but it answered the purpose of preventing an overwhelming number of applications, and it enabled the Committee to accomplish the great object of making the relief effectual in all cases, and not relieving the parties merely from present distress, but placing them in situations to earn their future livelihood: in some instances they advanced 10*l.* or 15*l.* and in others as many shillings only, and where judiciously applied it was equally serviceable and efficacious.

The personal interference and co-operation of the visitors also greatly aided the progress of this association; they endeavoured to prevent the people from degenerating into parish paupers, and to mitigate the severity of distress by lessening the probability of its recurrence, and by inculcating the advantages of a constant and strict frugality;

frugality; and above all, by teaching them to be their own benefactors, by relying only, under Providence, on the exercise of honest industry.

As the nature of the establishment was temporary, so, as the rigour of the season subsided, the benefits of the Asylum were gradually withdrawn, until the end of February 1820, when it was finally closed: and of the few invalids who then remained, several were subsequently restored to health, and others transferred to the public hospitals by the kindness of individual governors.

One thousand five hundred and twenty-two persons availed themselves of the Asylum during this first winter, and it is beyond all doubt, that at all times there are many in the metropolis in want of nightly shelter; but five gentlemen of the Committee traversed the different districts of the metropolis, especially those known to be the resort of the houseless poor, when they happily found the accustomed haunts deserted by their former occupants. Shelter was not only afforded, but the temptation to crime was diminished; many lives were saved, others were promptly rescued from suffering, past distress was absorbed by gratitude, and the closing hours of affliction were soothed by the consolations of benevolence and religion.

In addition to individual contribution, His Majesty's Government sent a ready supply of clothing; the London Gas Company gave light and heat to every apartment; the New River Company supplied water; the Theatres provided benefits, and the Public Journals afforded the important aid of a liberal press. And as this unprecedented undertaking was commenced under the immediate auspices of George Bridges, Esq. the then Lord Mayor, as President, so it is to his important assistance as an individual,

dividual, and as the Chief Magistrate, that the prosecution of it to a satisfactory termination, for his Mayoralty, is chiefly to be ascribed.

And at a very numerous meeting held in the Egyptian Hall of the Mansion House, the unanimous thanks were respectfully offered to George Bridges, Esq. the Lord Mayor, for the zeal with which he promoted the success of a subscription raised under his immediate auspices, for the purpose of opening this Asylum; for the promptitude with which all objections to its commencement were obviated, and facilities given for its successful prosecution; for the anxious care manifested, the important assistance rendered, and the powerful patronage extended, from the origin of the undertaking until a satisfactory termination was attained; and for the able, judicious, and effectual manner in which, during a period of unusual difficulty and distress, he as Chief Magistrate maintained unimpaired the character of the metropolis for humanity and benevolence.

This resolution was followed by another no less deserving, to W. H. Bodkin, Esq. for the very valuable services rendered by him as Honorary Secretary to the Fund from the period of its commencement; the salutary object of which was materially facilitated by the zealous, active, and intelligent assistance afforded by him to the various Committees for superintending the application of it; the result of whose labours he also with so much ability and perspicuity detailed in the Report that day presented to the meeting.

The contributions amounted to 12,694*l.*, the expenditure to 12,204*l.*, including an investment of 8,155*l.* in Exchequer Bills.

Although

Although the winter of 1820 was far less severe than that which had given rise to these benevolent exertions, yet so much real good had been done, that the Committee did not hesitate in making the necessary arrangements for resuming its interesting labours, and a place was sought for the purpose. The use of the larger part of the extensive pile of buildings known as the London Workhouse, in Bishopsgate-street, was, on application, promptly granted by the Corporation, free of any remuneration; very few alterations were necessary, and it was ready for reception of the poor on the night of the 1st of January 1821. In the appropriation of these premises the Committee received considerable assistance from C.W. Hick, esq. whose unabated exertions to forward the plans in question deserve particular notice. Straw alone was given in the sleeping wards; and half a pound of bread night and morning was ultimately the allowance of food to each inmate; gruel was added at the early part of the season, and afterwards discontinued. The necessity of confining them to the regulations was obvious, from the danger of inviting, by a less rigid system, the poor of country places to resort to London, or of inducing persons who might not be proper occupants of such an asylum, to congregate within it. The number who pressed for relief increased so rapidly, as to render it dangerous to confine them to one building; and as it was found that a considerable number of them were sailors, or men usually employed upon the river, it became desirable, if possible, to open another asylum near the water side.

The kindness and liberality of the Chairman and Directors of the London Dock Company soon enabled the Committee to accomplish this object; a part of their extensive

tensive premises at Wapping, well suited to the purpose, was placed at their disposal, and by the prompt and indefatigable exertions of Mr. D. Campbell and Mr. Gould, it was on the 8th of January opened for the reception of inmates. By the returns of the several classes at both places, it appears that at the London Workhouse there were relieved from 1st January to 21st March 1821, 10,615 men; women 1686—667 of whom with those before admitted amounted together to 12,908, eating 27,648 rations of food; and at Wapping, from the 8th January to 17th March, men 8521, admitted before 608, taking rations 18,016. The registered account of the classes amounted in the London Workhouse to 2,398, and at Wapping, to 1022. Those inmates who remained in the Asylum on Sundays, regularly attended Divine Service, performed by the Rev. Mr. Bishop.

A resolution was then made, as a necessary precaution, that all applicants sleeping in the Asylum one night, should not be admitted again after eight o'clock, unless the non-compliance with this order should be satisfactorily accounted for.

The establishment at Wapping was placed under the supervision of the former District Committee. Many of the applicants received permanent relief from the advice and assistance afforded them by individual exertion. These circumstances, together with the direct influence of the operations of this Society, in alleviating misery, and in preventing crime, have rendered it essentially useful to the public, and deeply gratifying to the feelings of humanity; and its whole proceedings have become avowedly experimental.

The majority of the claimants for relief at Wapping, were

were those whose employments are materially affected by the rigours of winter, and in fact, whose works are to a certain extent always suspended during that season; these persons have considerably increased since the establishment of the several docks on the river, and the relief thus afforded has been to such men of the greatest value. Unfortunate and dissolute youths, though not the most numerous, are by no means the least interesting. The existence of Asylums takes away from loiterers and juvenile delinquents the plea of necessity for prowling about the streets; the watchmen do not, while the Asylums are open, allow them to lie in door-ways and infest alleys; they are therefore compelled to return to their friends, or to take the proffered shelter; and in consequence several of them have been rescued from crime, disgrace, and permanent misery.

It is evident from the description of persons thus relieved, that the greater number has been such as neither the ordinary duties of parish officers, nor the assistance of other charitable institutions, could sufficiently have relieved, being foreigners and persons without any known parochial settlements; or to whom a transfer to those few parishes which were discovered, would, from the nature of their employments, have been little less than an act of oppression to the individual, and injurious to his own moral feelings.

The relief afforded to poor persons at their own habitations was discontinued, not only from a doubt whether such an appropriation of funds was contemplated when the subscription originated, but from a desire on the part of the Committee to adhere strictly to that singleness of object, so essential to the prosecution of any undertaking

of

of this description. (But as the Committee had the full power, surely they might have extended the original limits of their institution).

For the same reason, and knowing that the Mendicity Society had taken up the subject, they thought it right to abstain from proposing the plan of an Auxiliary Society for investigating the cases of persons in the habit of addressing begging letters to persons of fortune. None of the conductors of this Institution slackened their benevolent zeal, nor were the poor wanting in furnishing ample occasion for their assiduity. The receipts to July last amounted to 2,889*l.*, and the expenditure to 2,400*l.*, leaving a balance of 400*l.* and Exchequer Bills of the value of 9,150*l.*

When Mr. Hick and Mr. Bodkin first set the subscription on foot, it was with a view to relieve the urgent wants of suffering poverty, which were visible in the public streets at that period of scarcity; but the benevolence of the public having exceeded their most sanguine expectations, and a fund having been raised far beyond any temporary demand, it has been since determined to open similar receptacles in London every severe winter; and to this purpose, the funds in hand, with such additional subscriptions as may, from time to time, be received, are intended to be applied; and any sum is accepted without qualification.

The Lord Mayor, for the time being, is President.

Sir J. W. Lubbock, Bt. 18, Mansion-house-st., Treasurer.

A Committee of Management, consisting of 64 members with the Aldermen, who meet at the King's Head Tavern, Poultry.

And W. H. Bodkin, Esq. Secretary.

8. LAW ASSOCIATION,

FOR THE

BENEFIT OF WIDOWS AND FAMILIES OF PROFESSIONAL MEN, IN THE METROPOLIS,

AND ITS VICINITY,

(NO. 13, JOHN-STREET, BEDFORD-ROW,)

INSTITUTED A. D. 1817.

THE principal design of this Association of Gentlemen in the Practice of the Courts of Law and Equity, is,

1. To grant relief to the Widow and Children of any deceased Member, who may have died in distressed circumstances, and in the event of his death without leaving widow or child, then to other relatives dependent on him for support.
2. To allow a widow or family a sum of money, in lieu of an annual payment, with a view to an establishment in business or employment.
3. To take measures for promoting the interests of any deserving widow and family, by patronage and recommendation.
4. To advance a sum of money for educating, apprenticing, or otherwise assisting any of the family of a deceased member.

5. To

5. To allow assistance to any member, who through bodily or mental infirmity, or other involuntary calamity, may become incapacitated from attending to or conducting his business, and whose family may be thereby involved in distress. And,
6. To grant relief in cases of emergency, and under certain limitations, to the families of Professional Men not being members of the Association.

The administration of the funds, and the ordinary concerns of this Association, are under the management of a Board, consisting of the President, Vice-Presidents, Treasurers, and 32 Directors, of whom five must be present to constitute a meeting for ordinary business, and seven when relief is to be granted. All the funded property is invested in the joint account of four Trustees, who are parties to all contracts. No part of the income is to be applied in relief until the capital amounts to 10,000*l.* stock, of three per cent. which is never on any account to be diminished. The relief may be extended if the fund be adequate.

All applications are made by petition to the Secretary, expressing the residence, age, family, relationship, and circumstances of the distress, for due consideration; and on receipt of any part of the bounty a declaration is signed, stating any improvement in circumstances, and any misrepresentation incurs the question of continuance of the pension. All the regulations in these respects seem well calculated to ensure relief to those who require and deserve it, which is the best application of the funds.

A donation of 20 guineas constitutes a Governor for life. Annual subscribers pay two guineas on admission, and one guinea every half-year. And a member of

the Society of Practitioners in the Courts of Law and Equity is entitled to admission without recommendation. Any other professional men must be proposed in writing by at least one Member, according to a form prescribed, when the Directors have a discretionary power to admit him accordingly.

The Right Hon. Lord Eldon, Lord High Chancellor, President.

Joseph Kaye and Daniel Moore, Esqrs. Treasurers.

Thirty-two Directors and four Trustees.

Charles Murray, Esq. 13, John-street, Bedford-row, Secretary.

9. THE MEDICAL BENEVOLENT SOCIETY,

INSTITUTED A. D. 1816.

THE benevolent design of the Medical Practitioners of the Metropolis in this foundation is, to extend relief to those members who may fall into distressed circumstances, from mental or bodily infirmity, or who from other causes shall be considered as requiring and deserving assistance from its funds. The affluent in the profession are here invited to acts of brotherly compassion, and those who have been less favoured by so extensive a practice are here induced by prudence to take part in this useful Institution. In the latter view of it, it seems to partake rather of

of a benefit society, which on that account would have excluded it from the plan of this work; but as it is to be sincerely hoped that its supporters are far removed from the prospect of ever requiring its aid, I have overcome my first hesitation at receiving it into the List of Charitable Institutions.

Its Members are limited to those of the Medical Profession; any Physician, Surgeon, or Apothecary, residing and regularly practising within England or Wales is eligible, who must be proposed by at least one member, and his election is by ballot. Upon his admission he pays one guinea, and also becomes a subscriber to the fund, and then the discontinuance of his practice is no disqualification to him in the Society. Honorary Members not of the Medical Profession are admitted, but have no vote in the appropriation of the fund. All the investments in the funds are placed in the joint names of the Trustees chosen by a general court.

As the Society is designed to consist of men of regular practice only, it is an immediate disqualification not only to cease for one year the payment of his annual subscription, but also to "publicly advertise any quack medicine, or empirically to cure any disease."

After the expiration of ten years from the establishment of this Society, in 1816, the Court of Directors will have power to grant relief to any member under peculiar circumstances of distress, provided his admission fine of one guinea was paid, and 26*l.* 5*s.* at one time, or divers sums at several times amounting together to 31*l.* 10*s.*; and the amount of relief will be according to their sound discretion. But no person will be entitled to relief, who is not or shall have ceased to be a member. All applications are previ-

ously submitted to the court in June or December, except in general cases; and the sums are distributed by the courts of March and September, and the utmost amount is determined at the previous quarter court;—the payments are made within 20 days next after the grant.

Every member who on his admission subscribes 26*l.* 5*s.* to the fund, in addition to his admission of one guinea, is considered a member for life: and of one guinea only, an annual member, and after subscribing annually for 30 years will be considered a life member, and be absolved from all future subscriptions, and so after seven years such successive payments; then if he pay sufficient to amount to 26*l.* 5*s.* he will be considered a life member.

In the list of benefactions, the illustrious Duke of Sussex gave the qualification to render himself a member for life, and was elected Patron. Dr. Latham is President. The Society is conducted also by three Vice-Presidents, 18 Directors, consisting of six Physicians, six Surgeons, six Apothecaries, four Trustees, three Treasurers; viz. Dr. Clutterbuck, New Bridge-street; H. Field, Christ's Hospital; and Richard Ogleby, Great Russell-street, Bloomsbury. H. C. Field, Esq. 95, Newgate-street, Secretary; C. Murray, Esq. John-street, Bedford-row, Solicitor; and Mr. T. Upton, 7, Throgmorton-street, Collector; and Messrs. Child, Bankers, by all whom subcriptions and benefactions are thankfully received.

It is peculiarly worthy of the consideration of all professional men, whose practice and whose annual income depend entirely on their skill, and the health or power of exerting it, to lay by, during their prosperous condition, some permanent stores to which they may have resort when through unforeseen causes, or such at least as have not

not been provided for, their general practice may be diminished or entirely cease, or when the hand of death may deprive their family of the chief means of subsistence. It not unfrequently happens that men accustomed to deal out the language of prudence to others, are very deficient of it in themselves, as if they could not foresee the possibility of any calamity happening to their own case. The loss of popular fame alone is to professional men one of the causes of pecuniary distress, against which they are called upon to provide while they can, and these cases are not within the reach of any life-insurance, which yields no relief but until death draws his dark veil over the surviving relatives! A single and unexpected accident, or fever, or palsy, or old age, may deprive a medical man of the power of visiting his patients—their cases may be very urgent, and not admit of delay for his recovery: and though he may at first procure the benevolent aid of another, yet this is not to be expected for a continuance, nor is it certain that he would long be satisfied to accept such services. In all these cases, therefore, the once valued Physician, Surgeon, or Apothecary, is through necessity left to mourn the reduction of his practice, while his wife and family bitterly lament his affliction, and look with dread at the scanty pittance to which their former affluence is now reduced! These are facts not imaginary, but real; they exemplify the duty of every man, notwithstanding that "afflictions and persecutions may await him," which he ought patiently to bear, yet he is equally bound to protect his family as well as himself against the driving storm.

10. SOCIETY FOR THE SUPPRESSION OF MENDICITY,

INSTITUTED A. D. 1818.

(NO. 13, RED LION-SQUARE.)

"SOME are apt to repine at the unequal division of the goods of fortune, and to think that they have as good a right to a share of the world as those who possess it; and consequently that they may assert their right, whenever it is in their power so to do;" and complain of the laws of property as unjust restraints instituted by the rich only; "but few words may shew the vanity of this opinion: for though we cannot produce a divine law ordaining the distribution of the things of the world, yet nevertheless property is evidently of divine right; for when God gave the commandment, "Thou shalt not steal," he confirmed to every one the possession and property of his goods; since from that time, at least, it became unlawful for any man to wrest out of his neighbour's hands the goods he was in possession of.—Bp. T. Sherlock, 3 Dis. 106.

"A man may if he pleases part with his goods freely to others by way of gift," unless he is under greater obligations than their amount in value, and it should seem that what one freely gives, another may freely and innocently take; and this raises a question whether begging be a lawful way of maintaining themselves? If a man may lawfully

lawfully beg, and can thereby raise a lawful maintenance, then it does not necessarily follow, that because we must not steal, therefore we must labour; for it may be answered, we may beg. In this question we must distinguish concerning persons; for some have a right to be maintained by charity; and those who have a right to this kind of maintenance, have a right to ask for it, that is, to beg the charity of all well-disposed Christians. Charity is the inheritance of the poor—it is, I may say, their property; and therefore for any one who is not an object of charity, to live by charity, is invading the right and property of the poor, which is by much the worse way of stealing. No man ought to starve, who ought to be maintained by charity, for such have a right to eat of charity; from whence it follows, that such as can labour, but will not, (from whatever motive,) have no right to charity, and consequently have no right to ask it; and therefore begging, for such as are able to labour, is an unlawful calling, it is indeed but a more specious theft;" for it is generally done by false representations to excite compassion, pretended age, sickness, lameness or other bodily imperfection; women pretending to have twin children, who have actually hired one or both of them for this nefarious fraud; men assuming the garments of the army and navy, who had never enjoyed the honour of being in the service of their king and country; and many pretending that they were out of employment and therefore starving, who feed, luxuriously for them, on the casual bounty thus extorted from the hasty passenger: "these are direct cheats, and diminish the maintenance of such as are truly objects of charity." (Ibid. 111.) If the money which is given charitably in this kingdom were applied only to proper

objects, our streets need not be crowded with beggars; but since begging has been found to be a profitable trade, it has superseded the duty of labour and industry, and taken so much from the maintenance of the really distressed. To restore this inequality to its just balance, and to make the proper and necessary discrimination between affliction and hypocrisy, the efforts of this Society are devoted. "Charity has no measure but the wants of others and our own ability; and therefore it is one of the first obligations upon all (the poor as well as the rich) to keep themselves from becoming a charge and burden upon charity, that there may be the greater maintenance for those who are truly necessitous." (Ibid. p. 130.)

These observations apply with peculiar force in a country where mendicity throughout its metropolis, and most of the large towns in the united kingdom, has been carried on to such an extent as to baffle the vigilance of the police; this Society was therefore formed for the express purpose of discovering the most effectual means of checking this practice, with all its baneful and demoralizing consequences, by enforcing the laws against impostors who adopt it is a trade, and by affording prompt assistance to those whom sudden calamity and unaffected distress may have cast into want and misery.

"Benefacta male collocata malefacta existima."—Ter.

Printed tickets are furnished by the Society for distribution to street beggars, referring them to the Society's house, where they are immediately supplied with food, and their cases are registered, the truth of which is afterwards ascertained by personal investigation and inquiry. Indeed, without such an exertion, the object of this or any other

other charitable scheme must be lost; and the labour is amply compensated by many really deserving persons having been rescued from sorrow and wretchedness, and many daring impostors delivered to the hand of justice.

The operations of this Society extend not only to the metropolis, but to all the surrounding parishes within ten miles distance; and during the three years of its continuance, it has registered 12,512 cases, giving meals to 96,265 persons, and committed to prison 1321 vagrants. During the last year 1820, no less than 4546 cases were received, and clothing, blankets, &c. were distributed to a great amount in value; 1576 of this number of cases were natives of Ireland or Scotland; their immediate distress, during a season of peculiar severity, superseded all doubt or question whether they were or not the legitimate objects of the Society's bounty; and by means of clothing and other assistance, upwards of 400 families were sent home, whereby relief was afforded to themselves and to the hospitals. "It is in the knowledge of the Society that many of the Irish poor resident in London, who were in the constant habit of receiving parochial relief, have been supported without it ever since they were forced upon their own resources, by the passing of the act of 1819.

As the benefits resulting from this Society increase and extend themselves to the several parishes concerned, the judicious parish officer will more readily see the policy of a cordial and liberal co-operation with so valuable an ally: and the police of London will become gradually less averse to permit its full operations within that populous district. One of its efforts has been directed to the fixing vagrants in their own parishes; but it is found that

the wandering habits of professional beggars are not easily eradicated, and many instances have occurred of their departure from their parishes, to resume their previous pursuits. These evils, in addition to the enormous expense of conveying such vagrants from one end of the kingdom to the other, can only be effectually controuled by a general and unanimous determination among all persons, to abstain from indiscriminate alms-giving. The general use of mendicity tickets would at once suppress the professional beggar, and compel him to resort to some honest mode of earning his livelihood.

The constables employed by the Society are not allowed to participate or have any interest whatever in the rewards given for the apprehension of vagrants, every one of whom is allowed the option of being taken either to the Society or to a magistrate. One of these vagrants was lately prosecuted at the quarter session, and was proved to have offered the constable 10*l.* for his liberation, and to be in possession of an income of 70*l.* per annum.

A mendicity ticket will procure food for the day, and a lodging for the night if absolutely necessary, and one ticket entitles a whole family to the Society's bounty. There is no limitation in the number of these tickets to each subscriber, no narrow calculation of their value as compared with the amount subscribed; the only condition is, that they shall be given to street beggars, and to them only. Cases of private distress are not within the view of the Society, which is solely to check the evils of public mendicity. In London this evil has already ceased to be progressive, and in some of the towns where similar plans have been adopted, not a beggar is to be seen. The prompt removal of begging children from the streets, and active endeavours

deavours to promote their future welfare, have in many cases been successful, in shielding them from parental negligence or depravity.

But the most grateful efforts of the Society have been devoted to the imparting relief and consolation to the really deserving. The temporary assistance thus afforded has restored many to comparative comfort, and enabled them to resume their usual avocations; others have been provided with permanent employment, and furnished with the means of undertaking it; in all deserving cases, relief has in various shapes been administered, according to circumstances, and where it has been done by way of loan, the sum advanced has been punctually and gratefully repaid.

The Committee have very recently adopted a method for the purpose of detecting begging letters, which were never so general as at present; they have requested, that instead of granting the relief solicited, which is most frequently done to avoid importunity, and at the moment when sensibility is excited by ingenious and pathetic language, the persons to whom they are addressed would transmit them to the office, where they will undergo a far more dispassionate investigation, and the benevolent will be enabled to bestow his commiseration upon the wretched and deserving, and punish the importunate hypocrite.

By the progress of this Society, it has appeared clearly that the general cause of charity has been greatly benefited by the opportunity afforded to its supporters, and also to the public, of distinguishing the appeals of positive and genuine misery, from the artful and fallacious tales of distress. "The fact is indeed established, that during the course of many years, gross impositions have been regularly

larly and systematically practised on the nobility and gentry of this country, by persons whose only trade is begging by letter; and it is lamentable to reflect, how considerable have been the sums thus obtained; how the too easy credulity of benevolence has served the purposes of deep-laid fraud; and thus the money intended to lessen the sum of human calamity, has, by its hasty or improvident appropriation, gone to the encouragement of imposture, idleness, and profligacy. The Committee have a list of 600 worthless individuals, who in this manner are in the practice of committing their depredations on the public; and it is a striking fact, that of the begging-letter cases investigated by the Committee, there is, on an average, only one out of five which they have reported as deserving attention. In a few instances, the worthlesness of the applicants was soon ascertained; but in general not without repeated and unexpected visits, a variety in the mode of examination, diligent inquiry, and tracing some circumstances which, in the progress of the investigation, had come to the visitor's knowledge. No scope of imagination can convey an adequate idea of the speciousness and dissimulation of this description of beggars, how naturally and movingly they relate their tale of woe, and the degree of dexterity to which their art is subtilized.

"The labours of the Committee have not been confined however to the detection of falsehood, or the exposure of fraud. It has also been their delightful task, after ascertaining the existence of positive wretchedness, to turn the tide of benevolence into its proper and legitimate channels; and the Board will be gratified to learn, that through the instrumentality of the Begging-letter Committee, many cases of real and unaffected misery have been relieved, effectually

ally and permanently, by a consolidation of those contributions, which, but for this system of investigation, would probably have been diffused and wasted amongst those importunate and worthless letter-writers, who have inundated the town for many years with counterfeit representations of distress. And it is matter of congratulation, that while the Committee have in numberless instances unmasked the impostor, and marred the prospects of his disgraceful traffic, their single recommendation has sufficed to carry consolation and joy into the bosoms of worthy and afflicted and destitute families; that this Society has thus multiplied its opportunities of removing or assuaging human misery, and advanced its claims on the countenance and support of a benevolent public.

"The Committee have reason for believing that many persons whose letters have been investigated, now cease to importune the subscribers, and that, together with 'The Court Guide,' the annual report has become an appendage to their trade. In this manner they avoid addressing individuals who might transmit the letters to them for examination, and confine their applications to persons who possess not the same facility of detecting the imposture.

"The Committee consider it may be useful to state, that all contributors to the general purposes of the Institution of 20 guineas or upwards, and all annual subscribers of two guineas or upwards, have the privilege of referring begging-letters to the office for investigation."

Among the articles of annual expenditure in 1820, 1131*l.* 5*s.* 11*d.* was dispensed on poor mendicants; 42*l.* 1s. in pensions to the industrious; and 505*l.* 6*s.* 9*d.* in the apprehension and prosecution of vagrants. These with the

the current expenses amounted together to 4774*l.*, to meet which demand the subscriptions amounted to 3299*l.* 17*s.* 6*d.* and the sale of two Exchequer bills, &c. &c. left a balance of 83*l.* in favour of the Society.

The affairs of this Society, which deserves the epithet of National, are conducted by a Board, consisting of

His Royal Highness the Duke of York, Patron.
His Grace the Duke of Northumberland, President.
Twenty-one Vice-Presidents.
Mat. Martin, Esq. Visitor.
Wm. Williams, Esq. M. P. Treasurer
Thirty-six Managers and other officers.
W. H. Bodkin, Honorary Secretary, &c.

An annual payment of one guinea constitutes a governor, and 10 guineas a life-governor, who are entitled to tickets gratuitously; but these are sold to other persons, in parcels of five, at a charge of 1*s.* at the Society's house, No. 13, Red Lion-square.

11. THE SOCIETY

FOR THE PROMOTION OF PERMANENT AND UNIVERSAL PEACE,

INSTITUTED A. D. 1816.

THE purest charity is to diffuse the blessings of universal peace, the last legacy of our dying Redeemer, and therefore the permanent duty of his people, whereby they will be known to be his disciples.

The increase of physical strength in a natural state, the subsequent acquisition of territory in nations approaching to civilization, the more recent extensions of dominion and augmentation of property by commerce and intercourse, have all contributed to enlighten, ameliorate, and enlarge the ardent mind of man: but they originated in the madness of ambition, and were urged on by the pride of superiority and power, and stimulated and enforced by the horrors of war. Very early in the history of man, a spirit far beyond the instinctive feeling of self-protection against brutal ferocity, irresistibly cherished by human passions, was manifested in disobedience to divine commands, and in dereliction of social duty; and even after the

the wise formation of societies, by which individual powers were brought into the common stock for the protection of all, restraint became the offspring of transgression, and reciprocal encroachments and retaliation, the offending parents of interminable contest.

Records ancient and modern, sacred and profane, present a voluminous evidence of infraction and fraudulent evasion of the most solemn engagements; of invasion of territorial boundaries; of tyranny of the more powerful over the weakest, and the utmost exertion of physical means to effect measures and conquests, which reason and justice have alike disavowed. From all these causes wars have in every age resulted; nations the most free have yielded to the allurements which some of these motives have presented; enormous profit has spread the sail of commerce, and, defying the rage of elements, seized from the shores of the enemy property justly acquired by their own powers, but which they were not permitted to retain. People unsuspicious and harmless, have been stolen from their native fields and wafted across the Atlantic, the prey of the more cunning and informed. Superior knowledge of the cultivation of science, in every branch of human skill, has been perverted to the exercise of an unworthy lordship over unsuspicious confidence; and the very means which were vested in the hands of man for the promotion of universal happiness, concord and peace, have been debased to the purposes of kindling the blaze of destructive desolation.

Yet in all this dark and unwelcome picture, the hand of pervading Omnipotence and Mercy has frequently stayed the torrent, and bid the storm be still: frequently has the rapacious tyrant been arrested in his mad career,

and

and the suffering nations have sat down in unexpected peace.

For wise, though to us inscrutable purposes, the dispensation of the Christian religion has not always been accompanied with the blessings of national peace; the over-zealous and mistaken promoters of the Christian cause, arrayed under the banner of the Cross, but glorying rather in the example of Mahomet, have demanded the blood of nations and of individuals, who hesitated to renounce their own altars, and embrace the faith. Ministers, in the name of their Divine Founder, have not scrupled to personally defend their hierarchies, and to accompany their hosts to battle, sometimes for the extension of territorial dominion, and at others to force an assent to some precept, plain indeed in itself, but which was rendered obscure for the purpose of a new creed of their own temporal dominion. Persecution and fire have had their day: may it be, that such scenes arising from such causes may never recur; and as the period of dissention and feud draws towards its close, it becomes intemperate man to pause, and to consider how much more for his eternal interest it will be, if he should employ the few years which yet remain of the present Era, in the superior glory of becoming instruments in the hands of Him who is most wise, for promoting the blessings of universal peace, and preparing the way for the Redeemer's kingdom here on earth. For a purpose so laudable, and by measures entirely peaceable, this Society has been instituted: "from a conviction that many who deplore the calamities of war, have regarded it as a necessary evil, and have not sufficiently considered how far, under any circumstances, it is reconcileable with the principles of the Christian religion. Its sole design is to print

print and circulate tracts, and diffuse information calculated to excite the attention, not only of our fellow-countrymen, but of real Christians and philanthropists in every part of the world to this momentous subject. This Society and its friends are principled, like the moderate Mennonists or Baptists, against all war upon any pretence: they have not been led to this work either by political considerations or by party spirit, but by a persuasion that the united efforts of Christians of every denomination in this important cause, will greatly tend to promote the happiness of mankind, and the extension of the gospel here on earth. After so many years of war and bloodshed, the time has at length arrrived, when great numbers of religious persuasions, differing from each other in many respects, and more especially the benevolent Society of Friends, in this country, in Europe, and in North America, are decidedly of opinion, that war cannot be justified on Christian principles; and others are beginning on the same ground to question its lawfulness. The design here is to assist this inquiry, and to increase the disposition for it, by the circulation of tracts tending to awaken the attention of mankind in general to the all-important question, "whether the Christian religion, in its spirit and its letter, is not wholly opposed to the practice of war?" The circulation of opinions tending to effect this conviction will, it is conceived, greatly increase the sum of human happiness, and consequently to diminish the burden of human misery; and if this be correct, it must follow that every step which is taken to bring the executive power of all nations, by the most respectful and candid methods of reasoning, to the wisdom and prudence of acting upon this conviction, it will be the noblest act of Christian charity that mankind

kind can perform; it will evince a divine instrumentality in increasing the glory of the Christian dispensation; and in some respects the only atonement from man to his fellow-creatures, for the past horrors which his flagrant errors have excited!

This Society in its first opening took a patient and solemn review of this important subject, and published the result in their first pamphlet, to which I must be content only to refer. This was followed by four others, which met with the desired reception, consequently donations enabled them to extend these publications to many extensive Editions. Compendiums were formed; the pulpit and the press together have opened wide the channels of communication; and while this Society was only in contemplation, two on similar principles were formed in America, without any previous knowledge that the subject had claimed attention in this country. And now while the blessings of peace are visiting all the nations of the world, and the temple of devastation is every where closed, this must be hailed as "the accepted time" for the assiduous exertions of this Society. Already its benevolent conductors perceive, that "the bias of early impressions, strengthened by education, and confirmed by the prejudice of former practices, has yielded to the convictions of deliberate investigation;" and if they have yielded so far, it may not be too sanguine to indulge the encouragement, that their first obstacles are removed. Subscribers increased with the extension of their measures, five Auxiliary Societies were established in the second year of the establishment; the attention of several distinguished personages was drawn to their plan; periodical publications received and imparted their communications; and several intelligent

intelligent and judicious persons in their travels undertook to present their cause to persons of character and distinction in various parts of the continent. In the following year, 1819, a cheap monthly publication was begun, entituled "The Herald of Peace," price only 6*d.*, designed to foster this spirit of inquiry, by affording early and authentic information of their transactions, and by stimulating the ardour of those, who, if ignorant of the exertions of others, might be led to despair of any beneficial result from their individul efforts in an undertaking of such magnitude.

"The light of truth," says the American Society, in one of its Tracts, "will eventually dispel human ignorance and prejudice, and cause the folly and wickedness of war and the blessings of peace to appear evident and convincing to the whole world." Every step in which this investigation proceeds, "the more apparent will be the false colouring under which the deformity of the features of war is disguised and its enormities palliated. To effect any material change in the public mind, must be the work of time and unceasing exertion; for it would be unreasonable to anticipate the speedy accomplishment of an object, which aims at the destruction of some of the most deeply-rooted passions and prejudices of the human mind."

In addition to these, there are in every nation barriers of such a nature as present themselves most formidably to the efforts of this Society, I mean the profits of the trade of War—the manufacture and arrangement of arsenals—the whole *materiel* of armies and fleets—the individual benefits and honours of capture, prize money, increase of pay, patronage, promotions, rank, honours, station, command—the rights of defence—the demand of search; and

and what is beyond all in this united kingdom, which every landsman as well as every seaman feels at the deepest recess of his heart, the honour of the British flag!

The mild reasoning of this Society must touch with a delicate and inoffensive hand every one of these fibres of his nation's existing glory; and it must shew that all these gallant methods of power may be diverted into the channels of honourable and not hostile commerce; and thus it will hoist that glorious flag as an ensign of victory, not over the rest of mankind, but in laudable triumph over the many-headed hydra of war, which have hitherto desolated the world!

Consistently with that respect which is at all times due to the constituted authorities of the country, the Committee in 1818 presented an address with a set of the Society's publications to His Majesty, during his late Regency, through the hands of Lord Sidmouth, Minister for the Home Department. Addresses were likewise presented through the means of Mr. Clarkson, at Aix la Chapelle, to the Allied Sovereigns in Congress, and also to His Majesty Alexander the Emperor of Russia. It belongs to these illustrious Rulers of Nations to preserve the peace which they have made, and if they can preserve it for any time, their power may assuredly preserve it for a permanency. It does not appear that the Society received any answer from the Prince Regent; but the answer from the Emperor was so much in unison with the views of the Society, that I cannot forbear transcribing it in this place.

"Aix la Chapelle, the 6th, 18th October, 1818.

"I received, Sir, with satisfaction, the communication of a society established upon principles conducive to permanent

nent and universal peace. The mixture of good and evil observable in recent events, has exemplified in a signal manner, the discriminating dispensation of Divine Providence in mercy and judgment.

"As a Christian, I cannot but desire the establishment of peace on earth, by every lawful and practicable means. As a Christian Sovereign, I must anticipate a time when nation shall not lift up sword against nation, neither shall they hear war any more. The unanimity of other Christian powers is yet uninterrupted; and founded on the precepts of our holy faith, has the fairest prospect of stability.

"Permanent and universal peace is not altogether at man's disposal; it is encouraging to observe the growth of pacific dispositions in the world; and societies conducted in a temperate and Christian spirit may contribute to their extension and maintenance: with these views, the object of your society cannot fail of my cordial approbation, without involving an implied concurrence in measures adopted for its attainment, over which I have no control.

"ALEXANDER.

"To Robt. Marsden, Esq. London."

The profound remark in this condescending answer from a Sovereign of such high influence in Europe and Asia, cannot fail to guide the measures of this Society in refraining from any positive expression, in either their Reports or Tracts, which can render it obnoxious to those Powers who, if gained at all to adopt its views, must be gained by conciliation only. This recommendation, also, must always be its beacon pointing to the temper and conduct of the Divine Founder of our Faith, so friendly to human improvement, so encourging to moral exertion, and

and so conducive to the well-being of man. It is one of the most striking and satisfactory characteristics of the passing day, that the violence of national antipathies seems gradually subsiding. What have nations gained by the struggles which deface the pages of their history; are they wiser, or better, or happier? Alas! wisdom and holiness and happiness follow not in the train of war. "We belong to a nation," continues the fourth Report, "whose moral and political influence is felt in every quarter of the globe. Privileged greatly beyond numbers of our fellow men, it becomes us to give an example worthy of the station we hold. To England have mankind been accustomed to look for lessons of freedom and of virtue; and if she unite to the power she holds or has held over public opinion, the example of forbearance, the practical lessons of peace and wisdom, what may not be expected from her ascendancy, an ascendancy founded on the diffusion of the mild genius of Christianity, and guarantied by its close connection with the universal well-being of man! Thus indeed might our country occupy a station of commanding influence. Her high example of forbearance and true dignity, would compel the recognition and the permanent establishment of pacific principles. That example (and let all our energies be exerted to enforce it) would produce the most consolatory changes in the state of society. Under her authoritative sanction, mutual jealousies would cease; the rivalry, the hatred, which have been fed by the victims sacrificed to the Moloch of war, would soon be subdued. A nation would become a larger family, and separate states would blend as a greater people. There would then be sympathies for their mutual calamities, joy in their common prosperity."

The peaceful progress of this cause, as it disturbs not the accustomed order of things, may not, in consequence, be discerned by the careless observer; but a great change is manifestly going on in the hearts of men, and beneath the frozen surface of seeming indifference, mighty principles are at work, and will sooner or later exhibit themselves in their benign influence.

After detailing the state of the funds, and the increasing number of tracts in circulation, and consequent expenditure, the Committee trust the exertions of their advocates will be stimulated by this appeal, and that while no opportunity is lost for circulating their tracts, they will be provided with the means of availing themselves of those encouraging circumstances, which they hail as giving the promise that their great object may be finally accomplished. Copies of the tracts have been transmitted to the Kings of France and Spain, and much attention has been excited to the subject in Paris.

One of the religious tenets of the Waldenses, the fathers of Protestantism, was to make the sermon of Christ on the Mount, which they interpreted in the most literal manner, the model of their moral discipline; and, of consequence, they prohibited and condemned in their society all wars and animosities (3 Mosheim, 125, 12 cent. c. 5. s. 12). They would have joined this Society in invoking the Divine blessing on the benevolent exertions of enlightened men, and some illustrious in power and station, to effect the universal mercy of peace; and to this end our most zealous measures in these times of knowledge and liberality should be directed, to support the rulers of kingdoms in their cultivation of a mild and pacific temper, not only in every class of the community, but also in all their councils and assemblies.

We

We have an instance on record which affords great strength to this part of the argument. When Cecil, Lord Burleigh, was Lord High Treasurer of England, in the time of Queen Elizabeth, he not only manifested, during 40 years administration, a great adherence to economy, but also to pacific measures. "Instructed both by history and by observation, that war was the great means of wasting the resources of nations, he firmly resisted the efforts of those rash and ambitious spirits who perpetually endeavoured to plunge the nation into hostilities, with the view of advancing their own reputation and fortunes." He had ever on his lips the salutary maxims, that "war is soon kindled, but peace very hardly procured; that war is the curse, and peace the blessing of God upon a nation; and that a realm gains more by one year's peace than by ten years war." (Life, p. 70.) The wisdom of Cecil in adhering resolutely to a pacific system, deserves the more applause, as the condition of Europe, at that period, was calculated to tempt an English Minister into extensive wars." (Macdiarmid's Life, 1. 222.) And afterwards, during a warm debate in the Council on the same subject, in which Essex had strongly urged the continuance of hostilities against the Spaniards; Cecil, perceiving that his reasoning was of no avail against the impulses of passion, took from his pocket a common prayer book, and pointed in silence to the words, "Men of blood shall not live half their days." He felt that time and experience could alone dispel the delusion; still he endeavoured to accelerate the desirable event by the publication of a tract containing his arguments for peace; these, though disregarded by the multitude, were too distinct and forcible not to impress the reflecting and moderate." (ibid. 244.) Camden 608.

So sincere was Lord B. in his desire to promote this pacific disposition, not only as a public measure but also as a principle of education, that we find in his advice to his son Robert Cecil the following application of it to his children. "Neither by my consent shalt thou train them up in wars; for he that sets up his rest to live by that profession can hardly be an honest man or a good Christian. Besides, it is a science no longer in request than use; for soldiers in peace are like chimneys in summer."

During the last 20 years it has formed great part of the wisdom of this nation to raise institutions by voluntary choice, the effect of which may be to counteract the incentives to war. The Bible Societies, the National and General Schools, the Missionary Societies, those for Moral and Religious Instruction, cannot fail to have a powerful and efficient influence on the character of the people, to improve them in all their social and virtuous habits, and to incline and fit them to embrace trades and occupations, as rather more consonant to the Gospel than to the study of the arts of rapacious hostility.

Thus it appears that this Society is not limited in its operations to any particular kingdom, but extends its efforts with the progress of Christianity itself over all lands; and its motives are too pure to be contaminated by any political views, or in the least offensive by attempting to unite or identify itself with any party. It rather professes to be actuated solely by the principle and command of Christian peace, and to disseminate the same Christian spirit, by convincing the understanding, and reforming the heart of man; and until he is thus influenced he will never learn that it is his best interest to practise war no more; the march of intellect may effect something, but we must look

ook to the progress of Christian principle to effectually stay this desolating scourge, and substitute the arts of peace for those of war, when every man shall sit under his own vine and his own fig-tree, and none shall make him afraid. To attain this important object, and to check the growth of lawless ambition in the human heart, must be a measure slow and gradual: The friends of universal peace will be drawn from the shade of their usual retirement to council the unwise and to correct the desolate! in a just confidence of the accomplishments of divine prediction, and in their own active instrumentality, by persuasion and consistent forbearance, they may at length, under the divine goodness, produce this moral blessing of universal peace.

O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into the scabbard, rest and be still.

Jer. 47. 6. 600 years ante Christ.

The annual receipts of the Society do not yet exceed 500*l.*, and the expenditure has amounted to nearly that sum, so that contributions are absolutely necessary to carry it on.

The Members of this Society consist of persons of every denomination desirous of uniting in the promotion of peace on earth and good will towards mankind; and contributing 10*s.* 6*d.* or upwards annually, or 5*l.* 5*s.* Members and Auxiliary Societies are entitled to receive within the year, half the amount of their subscriptions in tracts, at the average cost price, and are allowed to purchase to any amount, in quantities of not less than 100, at the same rate. Donors of five guineas have the privilege of annual subscribers of 10*s.* 6*d.*, and those of larger sums in the same proportion.

The business of the Society is conducted by a Committee of 36 members, who meet once every month, or oftener if necessary; who have the power of supplying vacancies, of appointing all officers except the Treasurer, and of calling Special General Meetings. No person is eligible as a Member of the Committee whose principles, on the subject of war, are not in strict accordance with those on which the Society is founded. A General Meeting is held annually to receive the Committee's Report, to elect a Treasurer, and to transact any other business.

The Committee invite the communications of the friends of peace, on all subjects connected with the interests of the Society, and will be glad to be advised of any proceedings or publications, whether in favour of or opposed to its objects, which may be deemed of sufficient importance to be submitted to them.

The Depository and place of Meeting of the Society is at No. 3, Great Knight Rider-street, Doctors Commons, London.

Robert Marsden, Esq. 57, Doughty-street, Chairman of the Committee.

John Scott, Esq. Islington, Treasurer.

Thomas Bell, Esq. 18, Bucklersbury, Honorary Home Secretary.

John Bowring, Esq. London Field, Hackney, Honorary Foreign Secretary.

John Bevan, 3, Great Knight Rider-street, Assistant-Secretary and Collector.

12. SOCIETY

FOR THE

ENCOURAGEMENT OF INDUSTRY & REDUCTION OF THE POOR RATES.

INSTITUTED A. D. 1818.

The object and design of this Association is in co-operation with the acts of the Legislature. A few gentlemen first formed themselves into a Provisional Committee at the King's Head Tavern, in the Poultry, London, in order to acquire the best information on the state of the poor, and the rates imposed for their relief, and they commenced their exertions in the metropolis on account of the facility which it affords for communication. It has become evident that the destitute situation of the poor can only be remedied by means of employment for the unoccupied, not interfering with any existing avocations. The communications already received in consequence of many applications to agricultural and manufacturing parishes, the information derived from members of the Board of Agriculture, and the cases of practical success published by the nobility and other land-owners, have

evinced that the poor are generally industrious, and able to maintain themselves without parochial aid when occupying small portions of land: and it has also been ascertained from many enlightened and benevolent characters, that the employment of the poor and lessening the burden of parochial assessments are principally to be attained by the additional cultivation of land. If this principle were generally adopted, every class of society would derive substantial benefit, and considerable facility would attend its execution if publicly supported.

The Committee, therefore, awaken attention, and invite discussion; they would arrest and avert evils so long deplored; and they hope to accomplish the important object of employing the unemployed, and thus promoting individual national prosperity. Their first step was to circulate these ideas, and to subjoin a set of Inquiries calculated to draw forth a body of information which should enable them to proceed with certainty upon their beneficent work.

1. If such of the poor as have small families and are out of work, or whose low wages are insufficient to maintain them, were supplied with a small portion of land, nearly rent free, with the means of erecting a cottage, if necessary, on the same, would it prove a stimulus to industry, be accepted and cultivated, and eventually render parochial relief unnecessary?

2. For persons with large families, say six children and upwards, in similar circumstances, would it be considered likely, if a cow and a sufficient quantity of land, say one and a half or two acres, at a low rent, were supplied, that such would be enabled to live without parochial assistance?

3. What effects might such assistance be expected to produce

produce in a given number of years, say 10 to 15, on the moral condition and happiness of the poor, especially of the rising race, and the welfare of the community at large?

4. If approved, and the money necessary to accomplish it could be raised, your opinion is requested as to the best mode of carrying the same into effect?

5. Your opinion is requested on the propriety of large and populous places employing land for the occupation of their poor, under suitable superintendance, which has in some instances been practised, with a view to enable them to subsist without parochial aid?

6. Any other information on the subject of furnishing employment to our industrious poor, not prejudicial to existing occupations, will be esteemed?

In March 1819, the same Provisional Committee addressed themselves to the respective Members of Parliament in a printed circular, whereby they stated, that from correspondence received from a number of Peers, Members of the other House of Parliament, eminent agriculturists, and intelligent persons engaged in trade and manufactures, the following facts had been most fully ascertained: "1. That an eminent mean of improving the condition of the labouring class and diminishing pauperism, would be to afford labouring poor small portions of land on easy terms. 2. That this practice promotes industry; furnishes employment to the rising race; prevents a dependance on parish aid; is most favorable to morality; and prevents lesser offences tending to greater crimes. 3. That it has in some districts operated to the keeping down, in others almost to the utter extinction, of the poor's rates. On these grounds the Committee earnestly recommended, that overseers and guardians of the poor, or

commissioners appointed for hundreds, should be empowered to take land for the purpose of employment and letting; and they proposed to guide their prospective labours to the devising such means of employment as should not interfere with existing occupations. This measure would benefit every rank, encourage trade, strengthen most eminently the bonds of civil society, and greatly contribute to the security, prosperity and happiness of the Empire.

In the Session of 1819 an Act was accordingly passed, and received the royal assent on the 31st of March of that year, intituled "An Act to amend the laws for relief of the poor, and which, by s. 37, was limited to England only; after giving powers to select vestries; to appoint overseers with salaries, and to build workhouses; this Act proceeded, in s. 22, to recite the 43 Eliz. c. 2, s. 1, for setting the poor to work; and that there was not, by the laws in force, sufficient power to keep them fully and constantly employed. It was enacted, That Churchwardens and Overseers, with the consent of inhabitants in vestry, should take into their hands any land or ground which belongs to the parish, or purchase or hire or lease, on account of the parish, any suitable portions of land within or near to such parish, not exceeding twenty acres in the whole, and employ in the cultivation thereof, on account of the parish, any such persons as by law they are directed to set to work, and pay to such as should not be supported by the parish, reasonable wages; and that they should be subject to such punishment for misbehaviour as other labourers are subject to. And for the promotion of industry amongst the poor, they were empowered to let any such portions of land, to any poor and industrious inhabitant of the parish, to be by him occupied and cultivated

vated on his own account and for his own benefit, at such reasonable rent, and for such term as the Vestry should determine. And it was provided by sec. 14, that no sum exceeding a rate of 1*s.* in the pound upon the annual value of the property, in any parish assessable to poor rates, should be raised and applied in any one year, in purchasing, building and repairing any such buildings or land, or in furnishing such buildings or stocking such land, or for any other of such purposes, unless a majority of the vestry consent thereto, nor until two-thirds in value of all the inhabitants and occupiers assessed (whether present in Vestry or not) should have signed their consent thereto in the Vestry-book.

This statute, which thus limits the land to be taken by every parish to 20 acres, confers a most judicious discretionary power, by which land may be let in small portions at a fair rent, for the profitable occupation of the tenants and families during leisure hours, and which cannot fail of producing the most essential effect, by the stimulus thus afforded to the industrious poor to recover an independent state. The Committee, on 5th July 1819, circulated an earnest appeal to overseers and guardians of the poor, and others, to co-operate in this legislative measure, and to give the earliest evidence of the good effect resulting from it: they subjoined a recent case of an overseer at Birmingham, who had taken four acres, on which he had planted cabbages and potatoes, and obtained a sufficient supply for 600 persons in the workhouse, from July to September 1817; and in March following he had taken seven acres and a half more, and cultivated two acres in flax; that the soil was hard and sterile, but being dug by the spade and the turf buried without manure, it had then

very promising appearance; and he acceded to the established sentiment, that the culture of land by hand labour is the only suitable employment for the parochial poor.

During the progress of this Bill through Parliament, the Committee were not inactive in their pursuit, but were over-ruled in their endeavours to procure the limitation of the quantity of land to a much larger amount than 20 acres; and that every parish should have been authorized to take land for this purpose, in proportion to its size; which was also the desire of Mr. Sturges Bourne, M. P. for Christ-Church, who was, however, obliged to accept the clause as it stands, or lose it altogether. The Lord Bishop of Chester likewise benevolently co-operated in these efforts, but did not succeed in procuring an enlargement of this quantity; but after all, if this part of the Statute were generally acted upon, it would relieve the pauperism of some hundred thousands of persons in this part of the United Kingdom.

The Committee also circulated the following paper:

"Provisional Committee for Encouragement of Industry and Reduction of Poor-Rates, King's Head, Poultry.

"Object. The investigation and recommendation of means by which the condition and character of the labouring classes, especially agricultural labourers, may through their own exertions be raised; enabling them to support their families without parochial aid. Also to endeavour to obtain all necessary legislative protection to the productive classes in the exertions of industry. As partial results are obtained, circulation is given to the same through

through the medium of the press; and replies made to the applications of individuals desirous of information. Communications to be made, postage free, to the Secretary, Mr. B. Wills." N. B. The Committee has requested the Editor of this work to notice for the information of friends to industrious labourers, and to parishes, and to patriotic characters universally, who may not have remarked the same, that by the Statute 59 Geo. III. c. 12. s. 12, 13. it is enacted, that parishes are thereby enabled to occupy a quantity of land not exceeding 20 acres to each parish, for the purpose of employing the poor, and for letting; which objects, if adopted, are calculated, it is considered, to produce the best effects on the circumstances and characters of the industrious labourers.

We have the testimony of a venerable prelate to the utility of this plan, who states that he once let his glebe land in a parish where he resided, principally to poor cottagers who had families, in small portions of half an acre or an acre each. The land was cultivated by the occupiers at such spare time as they might have after the regular work of the day was finished: that the rent was regularly paid by the tenantry, and the land was in as good condition as any land in that parish; the cottagers having time enough to keep it clean, and generally manure enough to keep it in heart: most of the tenants kept a cow on the common in summer, and in their yard in the winter. When their lands required ploughing, the farmers could for the most part accommodate their labourers with a team; that the produce was abundant and valuable; potatoes and other vegetables formed a great part of their subsistence; a little corn also for feeding poultry and a pig; straw for lighting fires, heating an oven,

oven, &c., and thus they escaped the temptation of public-houses and drinking. That he heard of no evils arising from the plan; that their not having the land, or having it, might make the difference of their being on the poor-rate or not; that it gave to the poor a feeling of independence, a respect for themselves, the annihilation of which qualities is one of the greatest misfortunes which this country experiences; and in addition to these observations his Lordship concludes: "There are no means that I know of by which the Gentry and Clergy can more essentially benefit the poor cottager with a family, than by letting to him a small portion of land for cultivation." (Christian Guardian, p. 317. 1819.)

The Society in December 1820, addressed their Report to the public, stating, that "for a considerable time past, reflecting persons, and particularly those who had devoted their attention to statistics, had perceived the progress of causes which could not fail to engender much distress in our labouring community, but the moment it is fully hoped is arrived for their removal. Since the days of Chatham, the pressure of taxation on the necessaries of life had evidently disordered the circumstances of these classes; but the consequences of those hostilities which attended the French Revolution, when combined with those events which are about to be named, have visited with overwhelming consternation and dismay. In the catalogue of national injury, the lessened number of small farms is highly prominent. The public voice having been long raised on this subject, must be deemed sufficient authority. Not merely was the estimable body of small holders of land expunged, but it has generally been considered under the new arrangement, the country neither furnished its accustomed

customed supplies of food nor of employment. But what is the most eminently necessary here to impress is, that those small portions of land which were held by the labourers, were most generally alienated. Thus, whatever supplies were to be derived from the industrious efforts of leisure hours, or, if having a family, from the dairying, &c. were swept away, leaving no profitable occupancy of such time. Hence with wages relatively depreciated, and those most important resources withdrawn, have we witnessed, after the most ardent but ineffectual struggles on their part to retain independence, this large portion of fellow-subjects, eminently their country's stay in peace and defence in war, slidden from its standing in the British community.

It is needless to detail the fatal results. The effects of agony and despair are universally discovering themselves. But while agitating a remedy, we must also take into account the myriads of manufacturers, which in miserable and portentous masses, are now calling for employment and subsistence which the loom ceases to afford. The great resource, it is apprehended, will be found in land. The cultivation of the soil with spade husbandry being generally applicable, the whole of the industrious unemployed, it is anticipated, may thus be provided with the means of realising at no distant period independent subsistence. Thus while large and populous places are extricating by these and other means from their distressed circumstances, our agricultural poor, through the medium of small portions of land afforded on easy terms to every labourer, and which might be accomplished by individual and parochial exertions, will be again roused to effort: hours of leisure occurring in long days, and detached portions of time, which in our variable climate are cast upon the

the labourer's hands in all seasons, will here find congenial and profitable employment. His family will thus be supplied with healthful and suitable occupations, and that most essential object, the interests of the rising race, be obviously provided for. These views being built upon experience, may be relied upon. The examination of parishes and even of whole districts can be adduced to demonstrate the fact, that where poor persons have retained their land, or, if with families, sufficient to keep a cow, the farmers are satisfied with industrious labourers, and the community blessed with patriotic and independent members. By the scheme before us, the necessity for raising so many millions as a poor-rate will cease; and the aged, infirm and incapable, become solely the legitimate and grateful recipients of such aid.

On these subjects the opinions of Dr. A. Smith and Mr. Fox have been long before the public; also of Sir T. Bernard as well as the Right Honourable President and venerable Secretary of the Board of Agriculture; but in a cause so interesting the following names may be noticed with effect: The late Duke and Duchess of Northumberland; Earls of Winchelsea, Carnarvon and Abergavenny; Bishops of Durham and Chester; Lords Carrington, Crewe, King, Le Despencer; Mr. Coke, Dennison, Wilberforce, Estcourt, with a large number of experienced characters in the lists of Members of Parliament, Magistrates, Clergy, practical Agriculturists, Surveyors, Parish Officers in manufacturing and agricultural districts, and persons of intelligence and influence generally.

To accelerate the accomplishment of such events, judicious and reflecting persons have suggested the propriety of a co-operation between the intelligence and influence of

of the country; and presuming that such might be most advantageously effected in the metropolis, a meeting in the county of Middlesex was recommended.

Agreeably to this suggestion, the Committee having procured much practical information by the means of further correspondence, prepared to call a meeting; and in April last circulated a previous letter, which concisely stated,

That to obtain employment and relief for labourers, through the medium of cultivating the soil, is the object to which they invited attention; and the bearing of which upon the public interests and prosperity would be generally admitted.

That the employment of a population has been recognised by political economists to be among the first principles of legislation; agreeably to which Dr. A. Smith observes, that the annual labour of any nation is the fund which originally supplies it with all the necessaries and conveniencies of life; whatever therefore tends to alienate a spirit of exertion and enterprise from the industrious portion of a community, it is evident will in an exact proportion be necessarily producing evil to the state; and they ventured to consider, that by a due consideration and corresponding acting upon these grand data, the distresses then so prevalent in our country might be greatly dissipated, and our comfort eminently restored.

That the labouring portion of society amongst us is reduced to such circumstances of privation, as must invariably be found to arrest the energies of the body and mind, is, unhappily, too clear to need illustration. The condition of labourers in agriculture, from the concurrence of several causes, (of which the continued progress of taxation upon the necessaries of life, on the one hand, and the loss of their

their accustomed resources of common and other slips of land*, and to which may be added the decrease of small farms, on the other, may be reckoned among the chief,) has, for a long series of years, been gradually wasting; till, at length, in spite of struggles the most intense but unavailing, the class of agricultural labourers is seen fast sinking into despair.

To these must now be added a large number (probably not less than a million) of manufacturers, also driven, in whole or in part, to dependance on parish rates for subsistence.

It is apparent, that such a state of things, by which a chasm is formed in society, precluding those who are born to labour from having it in their power to emerge from the lowest servitude and most degrading depression, is requiring the most serious consideration from the state, which will regard the claims of the labourers among the most solemn duties, not excepting those demanded for the security of political liberty, or of appropriated property. Yes, Sir, the dictates at once of justice and humanity, and of the constitution, which guaranties the integrity of each part of our social edifice, will be listened to.

Anticipating, therefore, that it is the general wish, and for which all classes will be found to render their assistance, that the labouring community should be raised by their own efforts to the standing from which they have lapsed in our society, and receive a compensation for their labour to supply their wants, the following views have been contemplated:

That the means of employment for labourers, now in whole or in part subsisting in unwilling idleness, or, if

* Arising, it is presumed, from the great number of Inclosure Acts.

employed,

employed, unable to support themselves by their labour, and exposed to the temptation of criminal attempts, with a view to better their condition, must be pre-eminently sought for in the cultivation of our native soil. Also, that this object may be accomplished by means not impeding the interests of the other classes, but calculated to give security to property, and prosperity to the empire.

That our native land, so enriched in resources by the bounty of Divine Providence, will be thus rescued from an experience, unjust, disgraceful and insecure; whereby the alienation of a whole class of the British community is now effecting.

That to facilitate the discussion and attainment of the above measures, details having been prepared, a meeting of characters of intelligence, weight and influence, was thought desirable, and for which purpose this address was circulated.

This meeting was held at the King's Head Tavern, in the Poultry, London, on the 7th of April last.

In the cultivation of our native soil, provided steps were adopted as definite and availing as those of the statesmen who in Queen Elizabeth's time framed our poor laws, it is apprehended that labourers might be set above the necessity of receiving parochial aid; and through the agency of that stimulus, awakened by industry, the mass of wretchedness which now lies upon society would be removed, and in its stead a labouring and independent peasantry would be found as heretofore the source of strength and prosperity. If the labourers were raised, the home trade would be invigorated, and every succesive class would largely reap its fruits.

There is great room for the encouragement of spade husbandry,

husbandry, and it has been attended with success wherever it has been practised, especially in small lots of land, such as may be supposed to be distributed in the present case. In large farms the plough will always be preferable, not to say necessary, where the spade would occupy too much time, and wait for more hands on each district than could well be found.

Having by the kindness of the Honorary Secretary been favoured with an inspection of the correspondence occasioned by the first circular address of this Society, I have discovered that the opinions which prevail on all the subjects of inquiry are various, and not easily reconcileable; but the far greater part of them are favourable to the proposed plan of granting small lots of land of one, two, or more acres, with assistance to build a cottage for residence, and, after some proofs of industry and moral regularity, to purchase a cow. Some have recommended these aids to arise from the poor rates, and others from an appropriate county rate. The utility of this plan has been already proved in parishes where it has reduced the poor rates from 300*l.* to 50*l.* per annum; in proportion as the plan was relaxed or adopted the rates increased or diminished. In some places this system failed, by too high a rent having been reserved, and which by acting as a check on industry defeated the object, whilst in other places the exaction of tythe was found to be a great hindrance to its progress, as it increased the outgoing, without, in either case of rent or tythes, producing any sum worth while for the receivers to stipulate and recover.

The plan was however successfully tried by the present Bishop of Chester: the people borrowed a plough, and then dug across the furrows; industry was encouraged by the

the produce, their leisure time was fully occupied, and the poor rates were reduced. In a parish in Northumberland, where the experiment was made, the rates were 18*s.* 6*d.* in the pound, the lot was let at a low rent, which with a sow, was stopped out of the parish bounty—a cow was afterwards given to be paid for in the same manner; the cow was kept by a farmer at 2*s.* 6*d.* a week, in grass, in the summer, and at 1*s.* 6*d.* in a straw yard, in the winter; this scheme was so general, as in seven years time to reduce the poor rates to 1*s.* 6*d.* In another parish, 37 cows were kept two or three years since, among the labourers, and now there are only four, they cannot afford nor find sufficient produce for maintenance; they earned 2*s.* a week. A labourer should live as well as a journeyman at the same wages—mechanics are differently paid for greater skill; they are indifferently qualified for the labour of cultivation—they must still seek parochial aid when wanted, but the amount of their wages when employed preserves them from needing this remedy; this shows how great the relief must be when labourers and those who can work a small lot of garden ground are thus provided for. If landlords would let one or two acres at will for the same rent which the farmer gives, the owner would lose nothing; there would be fewer to provide for in old age or sickness, and the clergy by contributing their tythe would perfect the plan.

Some think that the lots should be let rent free for a permanent term, and not from year to year, or any short period, because the stimulus becomes the greater in proportion to the value of the term: 20*s.* per acre would be gladly accepted, the tenant would become independent of the parish, or at least a high rent should be demanded so long only

only as he can keep his family from parochial aid; he then invariably values his condition, and suffers nothing to drive him to that resource.

By raising potatoes, he is enabled to keep a pig, and, if industrious, to keep a cow in about four years, and a small horse in seven years; and perhaps his neighbour plows his lot alternately.

But farmers are jealous of the labourer's independence, and therefore dislike these cottages and land.

Some think that the poor would not be the better by these small lots, notwithstanding the instances of benefit above alluded to, and that they would lose wages by cultivating them: but the reduction of poor rates, wherever practised, is an answer to the objection; every man feels himself degraded by application to his parish, and when he loses his feeling of independence, and incurs a pecuniary obligation, his virtue departs.

His highest joy is to support his family by the labour of his own hands; this is a virtuous joy, which the plan here suggested would restore.

Besides, land thus let will employ the younger part of a poor family; and when the children are fit to be put forth into the world, they will go with the habits of active usefulness, and not remain loungers upon their parents' little stock; and if their education were extended to their moral conduct out of school, the public welfare as well as their own would be essentially promoted; for any plan of improvement of which education does not make a part, is radically defective, and therefore inefficient.

Waste lands at the sides of the roads will furnish pasture for cattle and pigs. If a labourer does not cultivate sufficient for sale at market, yet the produce will support his

his family, and relieve him from purchasing; the more the wastes are cultivated, the less dependent we are upon foreign commerce. But those who are concerned in this species of commerce and shipping will never agree to this plan, because it is for their private interest that our own wheat should always be above the maximum price, to enable them who are not farmers to pour in cargoes of foreign wheat, and this even while it is well known that we have 20 millions of acres uninclosed, and 200,000 destitute families are living on parish allowance one-fourth of this land would employ and maintain them all. Actual prudence forbids unnecessary importation, and calls aloud for this home cultivation, improvement and labour, which has been practised in China for 2,000 years.

But the monopoly of farms, by throwing many into one, has rendered all dependent except the great owner, reduced whole parishes to pauperism, and enabled the owner to exact high rents, and to keep up the price at market by sale on the sample only.

The same space which supports one man if kept in grass, supports three men if tilled with corn, and more than 13 if planted with potatoes. This shews the obstruction occasioned by inclosures and monopolies; these have been very general, which proves the general distress among the agricultural labourers; for they increased the number of poor, and consequently the poor rates: there are now no small farms left for young persons on their marriage or maturity; previous to these measures the poor rates were comparatively small.

If it were objected that the allotments are too small for some, they might be enlarged as found necessary, wherever the waste or the land taken up would permit; though in respect

respect to the latter, very little enlargement, if any, could be expected, on account of the small quantity allowed by the statute in each parish to be so taken and allotted; and by exempting them from tythe, &c. the tenants might be precluded from parochial aid.

While the man labours, his wife and daughters may always find suitable employment in domestic works, in spinning, knitting, &c.; and such as are found neglectful of these occupations may be justly suspected of secret ill-pursuits, certainly of idleness, which should be detected and punished. To promote any good design, its obstacles and objections must be first met and removed. If the clergy should be dissatisfied at the loss of tythe, that may be compensated by a county or parish rate, as being in these respects in behalf of the poor.

Some would abolish all poor rates as not suitable at this æra, but some substitute would be required; others have assumed that it is to this abolition, and not to charity, that the poor must look for an amendment of their condition. But to enter into this subject would lead me too far from my present purpose.

Others again have said, Desist from giving the poor any further relief, and reduce the rate at present raised, and the original stimulus to industry will be revived; while others have conceived that the small lots are insufficient for the support of the labourer without that aid, and that he must, notwithstanding, apply to his parish. But the contrary has been already shown.

Ditching and hedge-row work are very generally wanted, and are well paid for as solid labour. Road-making, the repair of by-roads in parishes, and in forming footpaths, (the want of which, in most of the parish roads, is a serious

serious inconvenience to marching regiments, foot soldiers, market gardeners, workmen and foot travellers,) would all afford ample employment if resorted to.

Many threshing machines are still in use; but if they were reduced by means of a tax, they would give place in favour of the labourer to the flail, of which these machines wherever used deprive him. They were adopted during the late war, when men were scarce, but since the peace they should have been discontinued like a war tax. To this, spade-labour might be added, by digging across the furrow after the land has been ploughed, which is the easiest and most expeditious mode for the labourer, and most beneficial for the farmer, either as a summer or a winter fallow; it is more profitable than a second ploughing. The second digging produces a full remuneration, and for deep wet land, not previously ploughed, a third is very advantageous: this is far preferable to any other for cleansing the land, and consequently for rendering it more productive, fully repaying the farmer for his extra cost.

Commons are of more value than inclosures; and if the farmer would here set apart a lot for spade husbandry, there would be no want of employment, for this would offer an inducement for labourers to look out for work.

Let the condition of labourers, with or without land, be contrasted:—the first enjoy a comfortable home, good living, wholesome food, though perhaps scanty, and consequently a healthy family:—the latter, by insufficient wages, seeking the degrading pittance afforded by each parish, are disheartened, and almost destitute of domestic comfort.

When the lot of land is large enough to enable him to maintain a cow, the comfort of his family is considerably augmented; and supposing one acre only to be the allot-

ment, one half of it should be tilled for wheat and the other half for potatoes every year; the straw and potatoe haums would afford sufficient manure for the potatoes: the wife and child might sow the wheat, which would yield more than could be consumed within a year; and the smaller ones would feed the pigs.

The quantity of wheat produced by so small a lot as half an acre would not be sufficient for market, it would be ground either at home or at the neighbouring mill, and thus be brought into home consumption without having ever been converted into money; the benefit of which is obvious.

As the value of the needful labour and the moderate rent are the only outgoings, for tythe may fairly be stated as an exemption, this food will come to himself and his family at a much lower rate than the wheat-produce of larger farms, which is charged with more extensive outgoings; and during the intervals of cultivation, he is open to employment in other walks of husbandry: he will thus, by working with his own hands a small portion of land, be in better condition than many who are subject to the rise and fall of the markets, to the fluctuations of imports and exports, and to the price of labour, from all which he is happily exempted.

Each grain of wheat is providentially so redundant in its produce, that there will always be sufficient to spare for sowing; and a frugal and attentive labourer will assuredly lay up sufficient refuse to form a constant mixing for the manure of the next season, and every soil with competent labour is suitable for the growth of corn.

Where the cultivator and the consumer centre in one person, it is obvious that, in addition to the great saving he enjoys

enjoys in providing food for his family, he is daily laying up, by practical experience, the encouraging prospect of attaining competent skill, for the conduct of some great farm in his neighbourhood. The correct management of his own single acre, and the domestic comfort which it produces to himself and family, are standing recommendations of his sobriety and industry, which will produce to him adequate offers for the engagement of his valuable services, rather than solicitations on his part to be taken in upon any terms.

One of the great desiderata of the present crisis is to render the poor more comfortable than they have lately been. It is presumed that some of the foregoing suggestions may be productive of so good an effect, as far as they concern agricultural labourers, whose employments combine more than all others, the practical innocence, the healthful industry and the domestic comforts of social life. And the benefits which all these consequences are calculated to diffuse throughout their neighbourhood, by preserving them free from temptations to irregular practices, rendering them more trust-worthy, and keeping alive in the minds of themselves and their families a just sense of gratitude and respect, cannot fail to ameliorate not only their own condition, but that of the community of which they constitute the largest part.

If the duty on salt were removed, or even reduced, great benefit would accrue to the lower orders.

These steps, it is conceived, would supersede the necessity of workhouses, which some have represented as a gigantic evil; and some intelligent men have suggested a system of pensions for the aged, the sick, and the poor,

in proportion to their wants, in preference to any work-house.

In fact, to increase the produce of the earth, must be of great utility in promoting both of general health and sustenance; and some of the poor have already expressed their inclination to exert themselves by additional labour for these purposes. Bread and potatoes are said to be too low a diet, creating low fevers, dropsy, premature weakness, and old age: but it does not appear that these consequences are yet proved; and the contrary is rather to be inferred, from the bravery and vigour displayed in our fleets and armies, when supplied suddenly by men accustomed to this mode of living.

Rewards have been offered by the Agricultural Society for the best essay on these subjects: the more they are investigated, the more will that patriotic body perceive that no good is to be expected from merely partial alterations in the present plan; an entirely new system seems to be called for, and suitable to the exigencies of the times, which should supersede the old poor laws, notwithstanding the prejudices of men in their favour.

Rewards would be an additional stimulus to industry, such as for the cultivation of the most land by personal labour, or by a one-horse plough, in small farms: for bringing up the largest families by work, without parochial aid: for raising the largest quantities of potatoes in these proposed lots of ground: this might meet the difficulty of employing the poor, and not increasing the burden on the agriculturist; and it has been suggested, that wages might be appointed to ability and industry united.

The benefit of small loans, at little or no interest, to tradesmen

tradesmen with slender capitals, especially at their first opening of business, has been unequivocally proved in the City and other places: if therefore, under prudent management, the benevolent would raise a small fund in their neighbourhood for the purpose of enabling the honest labourer to build a cottage, or to set out upon husbandry, or to purchase a cow, or horse, or a cart to carry produce to market, &c.; this encouragement to industry need not be detailed. In granting such small lots as have been proposed, it has been recommended to restrict them to agricultural labourers only, not to grant them to others; because their ignorance of farming and cultivation in general, would prevent their perfecting the plan to their own benefit or to the owner's credit. Some exceptions, however, may be here allowed: many men may, in their early days, have practised husbandry with their parents, before necessity or some mischance drove them into manufactories, into the army, or into the navy; applicants of this kind would probably do justice to their land, and to its owner.

In respect to the adaptation of employment, it has been suggested that the military, especially if they have served under any engineer, should, from their qualifications, be selected for buildings of any kind, in public works or others, and in clearing and laying out lands.

Another suggestion has been offered, well deserving the serious attention of the Commissioners of the Highways; to substitute mile-houses for the present mile-stones,—a small cottage, in which an old soldier or sailor, or other trusty and regular person, might be placed, whose duty it should be to keep the road in repair and lighted for a specific distance, at which point he should be met by the

person placed at the next mile. He might be allowed to cultivate, for his own benefit, the waste adjoining his own house, and be always under the control and inspection of the Commissioners. It is conceived that this would be a great security against robbery, assist in the hue and cry, and nocturnal travelling would be thus rendered more agreeable and secure; and it was also proposed that the number of the mile should be cut through a tablet of stone, with a light so placed as to show the number in the night-time as well as in the day. This plan, by providing against their acquiring any settlement, would be no burthen to the parish.

The correspondence from which I have gathered most or all of these observations, shows how benevolently intent on the general welfare are the minds of many of the most respectable of our land. Indeed it ought be remembered, by those who interest themselves in the cause of public benevolence, that in all the numerous applications which are daily, almost hourly, made to the great and good for patronage, for contribution, for service of every kind to the poor, although they may not always succeed, yet they rarely meet with an averted eye. Patronage is usually administered with a promptitude and zeal which might lead the applicant almost to conclude that his solicitation had conferred the favour.

Let then the mutual dependance of the affluent on the labours of the poor and industrious, and the legitimate claim of the latter on the benevolence and encouragement of the rich and powerful, ever form the basis of mutual respect and concord.

China having been alluded to in the foregoing remarks, it may not be uninteresting to state the opinion of Baron de Montesquieu

Montesquieu on the agriculture of that extensive empire. B. 8, c. 21.

"As China grows every day more populous, notwithstanding the exposure of children, the inhabitants are incessantly employed in tilling the lands for their subsistence. This requires a very extraordinary attention in the government: it is their perpetual concern that every body should be able to work, without apprehension of being deprived of the fruits of his labour. To excite this industry, the Emperor performs every year the ceremony of opening the ground: he is informed also of the husbandman who has distinguished himself most in his profession, and he makes him a mandarin of the eighth order." See Du Halde, ii. 72. Montesq. b. 14, c. 8. And he adds, that in "the south of Europe, where people have a high notion of the point of honour, it would be right to give prizes to husbandmen who have best cultivated the lands."

Lord Kames, whose judgment may be taken in this case, says, "The price of labour varies in every parish of England; a labourer who has gained a settlement in any parish on which he depends for bread, when he inclines to be idle, dares not remove to another parish where wages are higher, fearing to be cut out of a settlement altogether. At an average, England, by its various products, can maintain more than its present inhabitants; how comes it then that it is not more populous, according to the noted observation, that wherever there is food men will be found? I can discover no cause but the poor rates, which make the people thoughtless and idle. Idleness begets profligacy, and the profligate avoid loading themselves with wives and children."—Sketches of Man, ii. 302-3.

The same acute and intelligent observer also remarks, that "agriculture, which fixes people to a spot, is an invincible obstacle to emigration. It is a great blessing; it not only affords us food in plenty, but secures the fruits of our industry from hungry and rapacious invaders." Ibid. i. 76.

He thinks it "erroneous to ascribe the decline of agriculture in Spain to its gold and silver mines; on the contrary, superfluity of gold and silver is favourable to agriculture, by raising the price of its productions. It raises also, it is true, the price of labour, but that additional expense is far from balancing the profits made by high prices of whatever the ground produces. Too much wealth indeed is apt to make the tenant press into a higher rank; but that is easily prevented by a proper heightening of the rent, so as always to confine the tenant within his own sphere." Ibid. i. 124.

A public meeting was convened at Lincoln in December last, for the chief purpose of considering whether their work-house could not be conducted on a more economical plan than heretofore; when it was amongst other local matters suggested, that from the examination of an extensive parish in the South, under similar circumstances, the personally visiting and inquiring of the poor into their means of subsistence, much good had resulted to the parish in general, and many impositions had been discovered; but the principal relief to the parochial funds was found to be a practised system of causing all applicants to work for their pay or pensions, which soon had the effect of clearing the books of one-half of their number: this was not effected without infinite trouble and opposition;

opposition; but a steady and firm perseverance ultimately convinced the idle persons who claimed parish allowance, that it was better to try every mode of honest living before they resorted to that. (Morning Herald.)

It is most obvious, that if similar examinations were instituted, the same benefits would result; the idle, and those who are able to work and support themselves, would never trouble the parish. Such persons do not seem to be the proper objects for the protection and maintenance of any workhouse, or of any parochial bounty, except it be in small loans to young and industrious farmers; and therefore, in the suggestions I am proceeding to offer, I shall venture to lay out of the inquiry, the whole of those who are neither aged, nor infirm, nor impotent, and to consider briefly, whether those who really are so, are better in a workhouse, than at home with pensions.

Time, which has in some respect sanctioned the establishment of parochial workhouses, has fenced it with an habitual subject of practical adoption, that renders any argument for its abolition almost abortive; but nevertheless, if the reduction of the poor-rates throughout the country should ever become a measure of universal resort, it might not be altogether in vain, if the following suggestions were taken into the account, as they may afford some strength to the reasoning.

It is essential to every institution for relief of the poor, that the indigent objects themselves should be satisfied with it, and find comfort in their resort to it; but the contrary is generally the case in respect of workhouses.

If their association, or classification, accommodation, or regulations, are in any respect void of that comfort which the poor were led to seek in the workhouse, it is

evident that the design is not answered, having due regard to all the clamorous discontent and the ingratitude of some, and the ill-temper of others.

When the indigence and imbecility of old age afflict a person who is by law entitled to claim parochial aid, to supply the want or impossibility of labour, or of industry in any department, it is usual for Overseers to order them into the workhouse, where they are subjected to the restraint of regulations not always suited to their age or indisposition or increasing infirmities; where none of the personal attentions which their declining situation requires can be expected; where they are separated from the affections of filial regard, which they feel in quite as acute degree as their superiors in fortune, and are compelled to submit to neglects that perhaps their former condition and character had never anticipated or prepared their minds to expect. Unaccustomed to the restraints which are necessary for the government of large establishments, they are now, at a period of life and constitution when every relaxation is naturally sought, compelled to submit to the order for meals, fire, hours of rest, and other daily regulations, which annihilate the consolation they require: the separation of them from their own family is also productive, to their children, of a demoralization of natural principle, which therefore should never become the rule of any arrangement in the civil government of society; maternal and filial affections are happily so nearly allied by every tie which unites the system of nature, that any plan which breaks it, is not only an infraction of the bond of social peace and order, but is also an attempt to frustrate the gracious design of mutual happiness which emanated from the exhaustless bounty of divine Providence; for from

from the time that an aged parent or afflicted relative is removed from their children's little dwelling, those children will cease to enjoy the habitual exercise of their best principles of duty and affection, in providing against the wants and lending a helping hand towards the relief of their increasing infirmities, which augment the charge while they endear the object who excites it. As soon as they find themselves released from these attentions, the liberty which ensues is apt to discharge also the affections which they not only created, but kept alive ; is apt to offer temptation, even to the most orderly and well-disposed, to spend the small pittance which had hitherto been spared for this purpose, from the hard earnings of labour, in some indulgencies which are obvious, rather than in being laid by, if beyond immediate wants, towards any future demand.

But contrasted with all these views, if any parish would try the experiment, for a period of not more than two years or three years at the utmost, of closing the doors of the workhouse, and relieving every aged and impotent persons by weekly pensions, suitable to their claims, it would assuredly be found that Overseers would deem it necessary to visit, and become thereby intimately acquainted with, their poor neighbours; would see the numbers who in their limited dwellings, and out of their scanty earnings, practised the duty of protecting and comforting such an aged parent or relative as I have above described ; and would thereby judge of the reasonable claim they had upon his charitable provision. The weekly sum that his parochial resources could allow, would furnish them with a supply, however frugal it might be, sufficient to diffuse its proportional comforts, while it would be accompanied by the sweets of stimulating duties, from which they have

no desire to relax, and of enlarging affections in which they would desire to indulge. These filial ministrations of duty and affection combined, would also act as a check to the temptations of intemperance or vice; they would secure a regularity of manners, and a frugal housewifery of the little means they acquired, with a view to be always on their guard lest they should in any degree be reduced or disturbed in the exercise of them; and thus, while they would cherish the best and most virtuous feelings of nature, they would be rendering themselves exemplary members of their community.

To these moral fruits of such a system, it is sufficient to add, that such pensions, although extended by no very frugal hand, would not amount in the aggregate to more than one-third of the amount of the sum now raised by a poor-rate, to defray the parish account of building a workhouse, with the annual interest of the money sunk in that concern, to pay the expenditure of the maintenance of that establishment; of the means of "setting the poor on work," the salaries of the officers, chaplains, and servants, repairs, and other incidents, commonly charged upon the poor-rates; not to mention the losses sustained by accidents and frauds, but including also the charges of other poor upon the parish list.

I shall not press this reasoning further, though I think it contains points well worthy of the attention of those competent judges, into whose hands, it may be hoped, these pages may happen to fall; I am not so sanguine as to conceive that they will be received without some objections; but if they lead to a candid discussion and an useful result, my design will be answered. But to proceed:

An experiment upon the principles here proposed has been

been also tried at Terrington, in Norfolk, by the apportionment of parcels of land from one to five roods, which has been found, after three years trial, to be productive of the happiest effects. Through the kindness of Right Hon. Lady Frances Bentinck, two pieces of land were hired by the Overseers for the purpose, one of 22A. 2R. 39P., the other, three acres. Soon after it was known that the land could be obtained, a notice was given, that such persons as thought they could get their livelihood by the occupation of an acre, and their labour, without troubling the parish, should leave their names at the house of the Rev. Mr. Goode, and state their ages and number of children. This list having been obtained, a meeting in vestry was called, for the purpose of its consenting to be guarantees for the rent, and also to choose labourers for occupying the land. The land was taken, and the choice determined in the following manner:—First of all, four men were picked out who had in part brought up a family, and had never troubled the parish at all. Then a number of those were selected above 50 years of age; after that, those that had three or more children, and among them the worst and most troublesome men in the parish; the reason of the last selection being to try the real effect of the plan on men of all descriptions. The men being selected, and the two-and-twenty acre-piece being divided into as many parts, the labourers were called to another vestry meeting, and had possession given them of their respective pieces, by lot; all acre pieces but one, and that half an acre. One acre was taken up by a road cut right through the piece, dividing the land into two equal parts, or as nearly as possible. One of these parts is always in potatoes, or peas and beans and cabbages; the other is in wheat.

The

The parish pays the expense of the acre lost in the road. The following remarks are subjoined to a statement printed for distribution:—The amount of produce for two years (that for the year ending Michaelmas 1820 not having yet been ascertained) is as under:—Wheat grown on 21A. 2R. in two years, 161 coomb, 3 bushels. Potatoes grown on ditto, in ditto, 136 lasts, 16 sacks. Pease, beans, and cabbages, a small portion on most of the allotments, and one half-acre was in pease. Average, wheat per acre, 7 coombs, 2 bushels. Average, potatoes per acre, ditto, 6 lasts, 7 sacks, 1 bushel. The land is uninjured, part improved; the former opposers of the measure in the parish are now become its friends; the most troublesome labourers to the Overseers, now no trouble. There is more industry abroad, more spirit, and that a better one;—less labour in the market, a better understanding between master and labourer; a greater opportunity afforded of mutually obliging each other; much thankfulness, and less complaint.*

The meetings of the Committee of this Society are held at the King's Head Tavern in the Poultry.

W. H. Bodkin, Esq. Secretary.

* Norfolk Paper.

13. SOCIETY

FOR THE IMPROVEMENT OF PRISON DISCIPLINE,

AND FOR

THE REFORMATION OF JUVENILE OFFENDERS,

INSTITUTED A. D. 1815.

I.

THE extraordinary number of convictions and executions; the alarming increase of crime, more especially amongst children and youth of both sexes; the disgraceful condition of many of the gaols; the certainty that the most destructive consequences must necessarily follow from the neglect of Prison Discipline; the practicability of effecting a reformation in these essential points, and a deep interest in the public welfare; all these circumstances combining with much benevolent reflection, gave rise to the formation of this very interesting and most important institution.

Wherever the law has affixed a punishment short of death, it has manifestly two objects in view; the repression of the offence, and the reformation of the offender: all inflictive punishment is intended to reform, by severe example and retribution; but fear alone is clearly not sufficient

sufficient to deter from criminality; more powerful motives are found requisite: obedience to the laws can never be so well secured as by removing, as far as possible, all temptation to violate them. If abhorrence of vice and love of virtue can be excited; if religious and moral principles can be established; if sober and industrious habits can be formed; society will have the utmost security which the condition of humanity allows us to expect. Happily, wherever the attempt has been made, whether in England or in America, or in the Low Countries, with energy and perseverance, success has invariably followed; for facts of this kind, Mr. Buxton's most interesting Essay on Prison Discipline affords ample evidence.

Where death or transportation is not the penalty of crime, confinement, varying in its duration, is the general punishment. The first inquiry, therefore, which suggested itself was, how far that confinement could be rendered salutary to the individual and beneficial to society; and the condition of every prisoner shut up within the confines of a gaol, was necessarily included in this investigation.

The lamentable depravity which for the last few years has shown itself conspicuously amongst youth of both sexes in the metropolis and its environs, occasioned the formation of one department of the Society for the express purpose of investigating its cause; it was obvious, that if no means for either correction or prevention were employed, crimes of the worst growth could scarcely ever be eradicated; youth nurtured in guilt would never become in manhood respectable members of the community; for whatsoever debases the moral character, ensures misery in this world, and darkens the prospect of mercy in the next.

Thus

Thus every vicious person claims the commiseration of the Christian, who believes in a future state of rewards and punishments; we view the suffering of pain and adversity with an eye of pity, but what are these in comparison of vice with its awful consequences? If we should commiserate the condition of the most hardened profligate, how much stronger is the call upon our humanity where the criminal is of tender years, exposed to every temptation, instructed in vice and fraud, the victim of wretches who ever lie in wait to deceive and ensnare, whose thorny path is misery, and whose only hope is destruction!

Under all these impressions the Committee of this humane Society began their operations in 1815, forming themselves into sub-divisions, and visiting the prisons of London and its neighbourhood; inspecting the calendars for trial, and pursuing their inquiries amongst the boys themselves, their parents, friends and associates; investigating the police offices, and their examinations and commitments. The results formed a melancholy testimony to juvenile depravity of unprecedented extent, and rapid increase; they discovered crimes of the worst description in an organised system, and even encouraged by rewards.

By reference to the criminal calendar, it will appear that in the year 1813, no less than 123 boys of 17 years of age and under were confined in Newgate only; but in 1816 the number was nearly doubled, 247. In 1817 they amounted to 359! And when to these are added the numbers confined in other prisons; those summarily convicted for petty offences by the Magistrates; those tried at Clerkenwell, Westminster, and Southwark Sessions; those

those who escape detection though but for a short time; and those who through lenity are not brought to trial; the evil is enormous, and under the yet common system of Prison Discipline, and want of arrangement and classification, must go on increasing to an awful extent.

Yet notwithstanding all this, the present Society offers "with discretion, energy, and perseverance, under Divine Providence, the means of staying the progress of juvenile depravity; of preserving the next generation from some of the calamities which must be brought upon us by those who are trained up in crime; and of introducing a reformation, if not complete and effectual in all respects, yet at least productive of the happiest and most beneficial effects."—Report for 1818.

The Committee rose from their first laborious inquiries, with the melancholy satisfaction of having ascertained three leading causes for these evils; and they generously resolved that their consequent exertions should be devoted to the glorious work of emancipating youth from its depravity, and so regulating prisons, as to render them no longer the nurseries for perfecting this system of corruption. They lent their whole attention to the three following points, as most productive of evil. 1. The neglect of moral and religious education, for the most abandoned criminals of every age are those who have been left in the grossest ignorance. 2. The want of suitable employment for children and youth, including habits of idleness and dissipation of time, always permanently injurious to future welfare. 3. Temptation to dishonesty, from the want of necessaries to support life.

The total destitution also of offenders when discharged from prison, is a grievance which neither workhouses, nor the

the humane establishment of the Refuge for the Destitute, have been yet found capable of relieving. From these roots of bitterness, ignorance, idleness, and temptation, vice in all its ramifications springs; its growth is accelerated by flash-houses of debauchery, intoxication, and all the arts of wickedness. Here the young depredator finds gay encouragement to his cunning and dexterity, learns to copy bold example, to laugh at remonstrance, to quench the blushes of ingenuous shame, and finds a ready sale for the fruits of his crime; and "yet these scenes of abomination continue to exist, and, though frequently exposed to public indignation, still hold their unhallowed reign under the eye of the police itself, in the heart of the metropolis, where is placed the seat of government, because they have been occasionally the means of securiug the apprehension of notorious offenders."—*Ibid.*

In addition to these, much is also to be ascribed to the fairs in and about the metropolis, which in the space of seven months in the year afford no less than 82 days of licentiousness and fraud.

The severity of our penal code is by many thought a great cause of moral evil, for it separates what should always be connected, the certainty of punishment and crime. Where numerous offences are made subject to capital punishment, many of them will be encouraged and repeated, on a calculation of the natural compassion likely to be excited for those who might deserve a punishment less severe. This alleged cause of public error demands a rigid scrutiny and modification, by which a scale of punishment more proportionate to the offence should be adopted. Hence the neglect of prison discipline presents itself as more fruitful of crime, more baneful in its effect, and more disgraceful

to

to a moral and religious nation, than any or all of the causes before enumerated. To keep the prisoner within the walls seems to have been the only rule strictly observed; the condition of his body and the state of his mind were utterly neglected. The philanthropy of Mr. Howard, who in 1787 devoted the comforts of an independent fortune to this gloomy and affecting inquiry, has found successors in Mr. Buxton and Mrs. Fry, who have surpassed that harbinger of compassion, and united their best efforts towards correcting the disorders of prisons, and investigating the causes of demoralization of their wretched inhabitants.

The want of classification of prisoners in respect of either crime, age, or stage of prosecution, introduces the child, young in vice, to the tutorage of those who have grown grey in its experience; the rudiments for every mode of attack, and the science of every means of escape; assisted by the lessons of audacity, which eradicate the trembling apprehensions of fear, and render the committal but for a few days, or even hours, to a prison, the season of instruction for future burglaries, and the foundation of systematised fraud.

As the difficulties multiplied the Committee increased their exertions: in some cases of a less flagrant nature, they succeeded in securing an asylum in the Refuge for the Destitute; in others, they procured the means of a decent livelihood on discharge from prison; in many, they afforded relief and assistance; and from the mercy which has been extended by the wisdom of the crown, they have been instrumental in preserving the lives of some youthful and it may be hoped reformed offenders. They have the satisfaction of stating, that a considerable proportion of the

the youths to whom assistance has thus been rendered, have since conducted themselves meritoriously, and given strong reason to believe that they have entirely abandoned their former vicious courses, and will eventually prove honest and valuable members of society.

They have been also diligently engaged in considering the plans of the best constructed prisons, both in this kingdom and in foreign countries, and have in consequence suggested the plan of a Reformatory, which combines the most important requisites of the power of complete and constant inspection, classification, and facilities for the confinement of 600 boys. Every class has a distinct dining-room, work-shop, and airing-room, and each prisoner has a separate sleeping-room : this plan was submitted to and approved by Lord Sidmouth.

In their frequent visits to the gaols, they found " the system of prison discipline universally defective, or rather an entire want of system was every where apparent. Some salutary regulations have lately been introduced into Newgate, but by no means commensurate to the extent of the evil ; indeed, the confined limits of that gaol, compared with its ordinary number of prisoners, render a really good system of classification and management impossible." (Page 23, note.) Still their zeal was not to be obstructed nor retarded ; they proceeded to discover fresh requisites, and to meet them by new arrangements ; but the want of classification seems to be the principal defect, notwithstanding the provisions of an Act of the Legislature for that purpose, passed in 1784. The Boro' Compter, Tothill-fields Prison, and that at Horsemonger-lane and at Guildford, presented very lamentable evidence of this mischief. Not only were boys thrown into the association of veteran plunderers,

plunderers, but young girls were mingled alike with the same depraved characters, and exposed to irreclaimable prostitution.

In Newgate there are only 15 cells for capital convicts; hence there are almost always two, and generally three persons under sentence of death, locked up at night in the same cell; one who for forgery knows that the days of his existence are told, with another who for shoplifting is as certain that his life will be spared: meditation, devotion, repentance, are in such cases little to be expected. "These abominations exist in the richest city in the universe, whilst the expense of the remedy is discussed from year to year, and the greatest importance attached to the question seems to be, who shall furnish the funds?" Ib. p. 25.

Next to this defect is the want of employment. Experience proves that all attempts at good regulations, or reform, are entirely unsuccessful where there are no means of occupying the vacant hours. It appears clearly that imprisonment is neither a remedy nor a punishment, nor a prevention for crime, unless it produce deep contrition, repentance, and amendment, and unless the time be spent in eradicating inveterate habits, and teaching the prisoner to see his future advantage in the better pursuits of honesty and industry towards his maintenance here, and to exert his utmost efforts to obtain the mercy of his God hereafter.

But while the labours of this Committee are devoted to the discipline which may effect such important purposes, due regard has been also had to those exterior methods which may prevent criminality, whereby the individual is saved from guilt, and society is protected from injury.

Towards effecting these objects, the laudable exertions of Mr. Buxton in England, and those of Mr. Venning

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in Russia, have co-operated in two great empires to redress the evils so long suffered in them both, and the Committee furnished him with the most complete plans which experienced architects have formed under their inspection. They also circulated very widely a set of questions for their correspondents, by which the most practical experience can be obtained: they are also making a collection of the most valuable works on the subject, with a variety of plans and designs, and forming a digest of their multifarious information, in order that the subject may be well understood, and the greatest advantages be united with economy. These methods will tend to reform the management of old prisons, and improve the building of new ones, where they may become unhappily necessary.

The Committee have also embraced the moments of discharge from prison, to relieve those who are destitute of clothing and necessaries: some pecuniary assistance at that time judiciously bestowed, may, it is hoped, secure them from immediate inducements to relapse into their former guilty habits.

It must be obvious, that all these remedies are not so applied as to render prisons more comfortable than the lodgings of the poor, as some persons have argued, but they are calculated to render them clean and wholesome, to preserve the prisoners from worse habits than they bring in with them; that the punishment contemplated by the law should alone be inflicted; and that no collateral evils, the horrors of disease, and the corruption of principle, should be superadded: and also that reformation by every possible means should be effected. Many of the philanthropic suggestions entertained and fostered by this Society, through its able and humane conductors, were for some

some years "known only in the writings of Howard, but were generally regarded," says Mr. Hoare, jun. the Treasurer, (see his Letter, p. iv.) "as the visionary efforts of an excessive philanthropy. A new plan has been gradually developed, in which moral restraint removes the necessity of brutal violence; in which the prisoner is justly considered as possessing rights which must not be violated, and feelings which ought not to be wounded beyond what the sentence of the law demands: a system equally opposed to that dangerous indulgence which permits scenes of vice, drunkenness or debauchery to be exhibited, and to that useless cruelty, which, producing no beneficial effect in the way of example, tends to harden the character of those who are subjected to its operation; a system to be adopted, in short, which suppresses, for a time at least, many evil habits, and substitutes those of industry, decency, sobriety, and order."

In the Committee's diligent research for devising a system of employment, they have found the advantages derived from the use of mills in several prisons to have been very conspicuous; not so much perhaps in a pecuniary point of view, as in the moral benefits resulting to the prisoner himself. A stepping-mill of a superior description, and which they have recommended, has been constructed on very ingenious principles, by Mr. Cubitt, Civil Engineer of Ipswich, and is, I believe in daily use at Clerkenwell Bridewell, and some other prisons.

I have not the honour of knowing Mr. Buxton, but I cannot repress the impulse of applying to him a short extract from the late W. Hayley's Ode, addressed to Howard in 1780.

Ah!

Ah! whither lead'st thou? whence that sigh?
What sound of woe my bosom jars?
Why pass, where misery's hollow eye
Glares wildly through those gloomy bars?
Is virtue sunk in these abodes
Where keen remorse the heart corrodes;
Where guilt's base blood with phrensy boils,
And blasphemy the mournful scene embroils?
From this infernal gloom my shuddering soul recoils.

Hail, generous Howard! tho' thou bear
A name, which Glory's hand sublime
Has blazon'd oft, with guardian care,
In characters that fear not time;
For thee she fondly spreads her wings;
For thee from paradise she brings,
More verdant than her laurel bough,
Such wreaths of saered palm, as ne'er till now
The smiling seraph twined around a mortal brow.

II.

From all that has been experienced, and all the investigation which this subject has undergone by the most enlightened men in modern times, it is become an universal principle, that the judicious management of prisons is inseparably connected with the suppression of crime and the reformation of offenders: to lament the extending growth of erro will effect nothing towards its subversion; to correct it effectually must only be by diligent and unremitting perseverance, thereby to eradicate not only its earliest shoot but to destroy its very seed. If the difficulty of the enterprise be sufficient to alarm the first efforts of zeal, how much nobler will be the triumph, if the progress already made should finally terminate in victory!

The defective construction and discipline of many of the gaols and houses of correction, are productive of much crime and misery, and experience has satisfactorily demonstrated the beneficial effects of salutary arrangements in prison discipline, by which humane treatment, constant inspection, moral and religious instruction, judicious classification, and well-regulated labour, seldom fail, under the divine blessing, to reclaim the most guilty, and soften the most obdurate. It is most lamentable to reflect, that at a period when more has been done for the protection of the children of the poor in their religious and moral instruction, by the patrons of the Ward and Parochial Schools, which also provide them with clothing, by the Central National and Auxiliary Schools upon the Madras system of Dr. Bell, by those of the British and Foreign Establishments first instituted by Joseph Lancaster, and by others in almost every district of the metropolis and its surrounding villages, there should have arisen a greater degree of juvenile depravity than was ever known or noticed in former times, and to an extent most deeply affecting the public security. By a personal inquiry which this Society has made into the cases of 2000 juvenile depredators, there is reason to believe that in the cities of London and Westminster and the borough of Southwark, there are upwards of 8000 boys who derive subsistence from the daily perpetration of offences; and one of the chief causes of this growing evil is the defective discipline of the gaols. But this admits of a specific remedy: crowded as these prisons are with felons of every degree in guilt, the youth committed either on suspicion only, or convicted of his first offence, is necessarily compelled to mix with characters the most atrocious, among whom, if innocent, he must soon be corrupted, and if guilty,

guilty, hardened in iniquity. No means for the diminution of juvenile delinquency will be so efficacious as the erection of a prison for youthful offenders in the metropolis, to be conducted on an improved system of discipline. Such a measure has already received the sanction and recommendation of the Gaol Committee of the House of Lords.

It has also been ascertained that a great proportion of these juvenile depredators are the victims of parental neglect. Entirely destitute of moral and religious instruction, and very frequently without any means of procuring an honest subsistence; under such circumstances, set adrift upon the world, the temptation to plunder becomes almost irresistible. With a view to diminish that temptation by every practicable precaution, and to reclaim those who have deviated from the paths of honesty, this Society has adopted arrangements for the relief of destitute boys desirous of abandoning their vicious habits, and who without such assistance must have recurred to dishonest practices for support: their success in reforming a considerable number of youthful criminals has been highly satisfactory; but the state of the Society's finances has checked their progress. Their example has however extended itself beyond this metropolis into the other principal towns of the united kingdom, and thence into those of foreign nations; and the spirit of this species of benevolence has happily found its way into the delicacy of female nature, which in less urgent cases might perhaps have been deterred from such unpleasant exertions. Much improvement of the female departments of Newgate Prison and the Southwark Compter, is owing to the unwearied and benevolent exertions of the Ladies' Committee, who under

circumstances the most discouraging, and in inquiries and inspections the most disgusting, have steadily withstood the obstacles which presented themselves, and have exhibited to the world the powerful efficacy of religious instruction, kind treatment, and humane discipline, in reclaiming the most depraved.

From a judicious system in the arrangements of the Committee of this Society, they have acquired the most authentic information, and have availed themselves of every reasonable occasion, 1. to promote practical improvements in the construction and discipline of prisons; 2. to aid their inquiries into juvenile delinquency, and the most appropriate measures for checking the evil; and, 3. to the establishment of a temporary refuge for delinquents desirous of abandoning their vicious pursuits.

It will be readily supposed, that each of these heads occupies no small part of the duties of the Committee, and branches into many departments and details, of which a general abstract would present but an imperfect view of a subject so vitally important to the community.

The classifications according to the 24 Geo. III. c. 54, s. 4, as essentially necessary in every gaol, amount to 11, and even this number is not sufficient to keep offenders of different descriptions separated from each other, or to prevent the association of the young with those who are mature in age and crime. Yet it appears by the returns, that out of 518 prisons in the united kingdom, to which upwards of 107,000 persons were committed in the year 1818, there were only 23 prisons which were classed according to the statute; 59 had no separation between male and female prisoners; 136 had only one division for that purpose; and 68 had only two divisions. In like manner

manner the law directs that materials for work shall be provided, and the prisoners constantly employed. But in 445 prisons no work of any description had been provided; in 73, though some work was performed, yet the number was exceedingly small in which employment to any extent had been carried on. Many gaols are inadequate to proper confinement; others are very incommodious, insecure and unhealthy; and a considerable number without printed or written regulations as required by law; and in 100 gaols, stated to be capable of containing only 8,545 prisoners, there were at one time 13,057 persons in confinement.

This Society has digested from the numerous statutes on this subject, and the regulations now in force, a code of Rules, founded on those principles which experience has shown to be beneficial, comprising the several duties of the officers, as well as those of the prisoners, with general observations by which they may be adapted to gaols of various capacities. Among the improvements which have been made, the Magistrates for Middlesex erected at Cold-Bath-fields Prison, a discipline mill, on Mr. Cubitt's improved plan, above mentioned, for the employment of all the male convicted prisoners at constant labour, a measure calculated to produce the most salutary effects on their moral habits.

An Association of Ladies, similar to that for Newgate prison, has during the last year undertaken to visit the Borough Compter, with a view to introduce regulations like those which have already been attended with so much success.

The community at large, and the metropolis in particular, most thankfully acknowledge such an obligation to

those whose tenderness and leisure peculiarly qualify them for works of mercy. Those whose habits of life, independent of their inclination, would induce them to use no weapons but those of persuasion and gentleness, have taught the world that these are all sufficient, and that those hearts which would only have hardened under severity, would melt under the beams of kindness and love. The Borough Compter, hitherto an object of almost unmixed disgust and melancholy, has now the advantage of a Ladies' Committee, and the same beneficial example has been followed at Liverpool, Bristol, Carlisle and Glasgow. From the result of the inquiries of the Committee, many salutary improvements have been recently introduced in the general condition of the country prisons, especially in their classification, employment and inspection; and in the erection of eleven new gaols and eight houses of correction, an improved construction has been observed in order to aid these excellent purposes.

The stepping mill has been attended with great benefit: it secures two objects hitherto most difficult of attainment in prison discipline; the immediate employment of those ignorant of all trades, and the constant exertion of the whole body: not only can every prisoner work at this mill, but every prisoner so employed must work.

The introduction of labour into prisons has already produced its good effects, by the diminution of refractory servants and vagrants; both these classes having been deterred from the commission of offences by the dread of compulsory and hard labour, with a restricted diet.

With a view to these various improvements, the Committee have formed plans for the better providing for the security, health, constant inspection, classification and employment,

employment, as well as the moral and religious improvement of the prisoners. These plans afford considerable assistance in many districts in the country, where new buildings or enlargements are in contemplation; and they have tendered their services freely to country gentlemen and magistrates, whose attention has been drawn to these subjects.

The statute 24 Geo. III. c. 54, (A. D. 1784,) was made to amend the act of 11 and 12 W. III. c. 19, for building and repairing gaols; and in the 4th section affords a classification, which seems very effectual if adopted towards obviating the public injuries manifestly resulting from the want of it. The justices of the peace are empowered and directed, as well in the choice of the ground as in determining upon the plans for building and enlarging, or altering gaols and their yards and outlets, and to adopt such plans as should provide separate places of confinement, and dry and airy cells for the prisoners of the following descriptions, as well by day as by night. 1. Prisoners convicted of felony. 2. Committed on charge or suspicion of felony. 3. Committed for or adjudged guilty of misdemeanour only. 4. Debtors; the males of each class to be separated from the females. 5. A separate place of confinement to be provided for such prisoners as are intended to be examined as witnesses on behalf of any prosecution of any indictment for felony. 6. Also separate Infirmaries or sick wards for the men and women. Also, 7. a chapel, convenient warm and cold baths, or bathing tubs, as directed by statute 14 Geo. III. c. 59. And care to be taken that the prisoners shall not be kept in any apartments under-ground.

These regulations afford a scale which, duly regarded in all cases where it is practicable to introduce it, or to

which it might be extended, would be probably of far more effectual improvement, than any of the devices hitherto adopted for the restraint and reformation by punishment of the worst offenders.

The object of judicial punishment is to repress crime. Whenever that end is not obtained, it is clear that some error may be found either in the punishment ordained, or in its misapplication to the degree of offence; and although the dread of capital punishment is the utmost restraint which any legislature can establish, yet this will lose its effect if it be too general: the lenity of Juries and the mercy of the Crown, will relax the severity and terror of the law! It is the correct apportioning of punishment to crime, and the invariable certainty of its infliction, which will effectually operate to extinguish offences. Gratitude for lenity or forbearance is not to be expected from minds tainted by depravity; the more lenient punishments are more dreadful, because they are expected and visited with more certainty. "If there were an exact and universal scale of crimes and punishments, we should there have a common measure of the degree of liberty and slavery, humanity and cruelty, of different nations."—Beccaria, 23. "If an equal punishment be ordained for two crimes that injure society in different degrees, there is nothing to deter men from committing the greater, as often as it is attended with greater advantage."—Ibid. 25. "And crimes are only to be measured by the injury done to society."—Ibid. 26.

In the debate in the House of Lords, on the second reading of the bill for substituting the punishment of transportation in lieu of death, for robbing in dwelling-houses, and on rivers, canals, &c., the Lord Chancellor (Eldon,) in

in opposing the bill, and some of the arguments used in favour of the lenity required, said, that, nothing could preserve the efficacy but that generality of legislation which comprised those evils of comparatively less magnitude; there was no other way of legislating on these subjects but legislating in general terms, which however might bear hard in particular cases; and Lord Sidmouth, Secretary for the Home Department, said, he was persuaded that the increase of crime was founded on the increase of prosecutions; and this shewed that there existed no reluctance to prosecute. At the same time the proportion of convictions to executions was as one to thirteen; and this demonstrated the lenity with which the law was administered. He was satisfied that the attention of the legislature must be called to the inadequacy of secondary punishments, and the confidence of criminals as to escaping the worst infliction of the law; and he resisted these bills, as introducing a system much too likely to undermine the security of property. The Marquis of Lansdown contended, that offences had augmented with the penalty of death; he relied on the general opinions which now prevailed, that punishments were too severe, and led to immunity in crime; an increase of severity had frustrated the objects of the laws, since rigour had increased the danger to which property was exposed.

The bill was lost on a division, contents 17, non-contents 27.—(See New Times of June 22, 1821.)

A similar Society for Ireland was likewise formed in 1818, and the co-operation of this Committee has enabled it to proceed with alacrity on the same principles and with all the advantages of the inquiries here ascertained.

2. The second grand object of this Society is to check

the progress of juvenile depravity: its extensive range of inquiry has not yet found the means of effecting their reformation, no adequate remedy has been yet administered. The Grand Jury in April 1820 ascribed the mischief to "the want of due classification in Newgate prison, where boys and girls committed for slight misdemeanours are found to associate with the basest and most hardened felons, and are consequently returned upon society, when the periods of their imprisonment are passed, in possession of all the theory of the most practised offenders." Their separation from the other prisoners is obviously necessary; and to effect this, detached buildings, as in the Bury Gaol, and in the new County Gaol for Kent, and in some other County Prisons, have been lately formed; and the Committee have recommended a separate establishment for this purpose in or near to the metropolis.

The Committee have been diligently employed in searching out the cases of juvenile offenders in the various prisons, and in affording relief to the most penitent and necessitous. Many children whose sentences have been remitted by the Judges, when released from prison have been placed in the temporary Asylum, where by humane treatment, and good instruction and example, they have been fitted to pursue some industrious employment, and finally have been placed in situations, where by diligence and exertion they have had opportunities of becoming useful members of society; and the proofs of their contrition and altered conduct have in many instances been satisfactory and encouraging. A letter from the justly to be revered Mrs. Fry, to the Chairman of this Committee, dated June 1820, necessarily finds a place here, extracted from the Appendix to the 3d Report, p. 9.

LADIES' ASSOCIATION, NEWGATE.

Extract of a Letter from Mrs. Elizabeth Fry to the Chairman of the Committee, &c.

June, 1820.

I Am fully of opinion, that justice to the prison cause loudly calls for some report of the continued success of our efforts in Newgate: but we are so fearful lest we should say more than the truth, or in any way appear to exalt ourselves, or our own deeds, that it has prevented our simply stating such facts, as I doubt not would tend greatly to encourage those who are interested in the important object of the reformation of prisoners; but, as an individual, I am perfectly willing to state, that after more than three years' practical experience, I am not only confirmed in my belief that much may be done with this erring, and may I not say afflicted class of the community, but I believe it is hardly to be calculated upon, how much may be effected by kindness, instruction, classification, and employment. I am glad to be able to state, that in Newgate, amongst the females, there appears to be a gradual advancement, as quietness, order, and general good conduct are more and more habitual amongst them, and slight disturbances (which must occur where so many are crowded together with scarcely any classification) are increasingly rare; and what were formerly so common as to pass by unnoticed, now excite great surprise whenever they take place. There was a time when nothing was considered safe in Newgate: it is now very different, and we hardly ever hear of pilfering. Not long since a lady dropped a pound note; a prisoner found it, took it to the matron, and asked her to restore it to the owner, which with some

difficulty she did, as the lady had not missed it. The women improve in their work, and accomplish a considerable quantity, and we believe that some will render themselves very valuable in New South Wales by the variety of articles they are able to make. It is not only those within the walls of the prison, whose conduct gives us so much satisfaction and encouragement, but some who have left us, prove very powerfully the effects of the care bestowed upon them. Several who are mentioned in Gurney's Hints, continue to go on well. One died lately in a sweet and peaceful state of mind; and, by her conduct previous to her death, evinced her repentance. One of the oldest offenders at passing and selling forged notes, was liberated from Newgate about two years since,—one of whom we had but little hope, more particularly as she was disposed to drink to excess; but I have the pleasure to state, we now observe the fruit of the labour bestowed upon her. With very little assistance she maintains herself and several children by her own industry, she is exemplary as a parent, and we believe conducts herself with real honesty and sobriety. The valuable institution, the Philanthropic Society, has taken two of her children. Another prisoner, for whom Lord Sidmouth procured a free pardon, behaved so well, that I obtained for her the situation of matron to the Refuge for the Houseless, when it was opened in London Wall: she gave much satisfaction to her employers, and since has filled a place of trust: she previously maintained herself by knitting, which she was taught in Newgate, and some allowance received from another quarter. I was agreeably surprised the other day, when calling upon an acquaintance, to find a respectable-looking young woman engaged in her service:

vice: I found she had been one of our poor prisoners in Newgate.

I could state many more instances, but I do not wish to take up unnecessary time. I may conclude by expressing my earnest desire, that the promoters of prison discipline will in no degree relax from their labours, until they see the end accomplished of having one prison, in or near the city, appropriated solely to female prisoners; in which it may be proved to the public, that by thus improving the moral state of the lowest of the sex, much good will be done to the community at large, and our prisons would then supersede the necessity of Guardian Societies, Magdalens, &c. as they would then become places for penitence and reformation, and fit their inmates once more to enter society.

I need not add the necessity I also feel for a prison for juvenile offenders, as that is of course sufficiently felt by your Society; but I have a very sanguine hope, that if two such prisons were built and properly arranged, a standard would be set up that would assuredly be followed in this and other countries.

3. The third subject to which the Committee directs their attention, is the establishment of a temporary refuge for distressed criminals.

The obvious consequences of imprisonment, even when followed by honourable acquittal, are suspicion and mistrust. It is a long time before society, once really injured, or even when the breath of rumour affords a doubt of innocence, can be reconciled to replace the confidence which has been once forfeited. The Society of the Refuge for the Destitute presents an asylum for persons in this melancholy

melancholy affliction, where they may assuredly find the consolation of comfortable reception, till they can be satisfactorily provided for, either by procuring suitable employment, by furnishing them with working-tools and decent clothing, by reconciling them to their friends, or by passing them to their parochial settlements. This reception was afforded them in the year 1818, and during that and the succeeding years 210 persons have been admitted; of whom 177 have been thus provided, 13 remain on that establishment, and 20 have absconded, or have been dismissed for improper conduct: the probability therefore is, that the whole number, except 20, have been saved from ruin.

The Committee have, by correspondence with the governments of other nations, been the means of diffusing the benefits of their pursuits beyond the limits of their own country, which have in no instance impeded, but tended rather to accelerate their plans at home. His Imperial Majesty Alexander, and his minister Prince Gallitzin, have manifested an ardent interest in this undertaking; and His Imperial Majesty, whose heart is alive to the best feelings of humanity, and in whose dominions capital punishments are not allowed by law (Macmichael's Journey, p. 31.) not only sanctioned the proposed measures by his authority, but set a noble example to his subjects, by personally inspecting some of the prisons; and a building correspondent to the plans communicated by this Society is immediately to be erected in the city of St. Petersburgh, under the attention of a Society similar to this. In Paris, the French Government have also devoted equal care to establish a Royal Society for the amelioration of French prisons, which was announced by an ordonnance in April 1819,

1819, and opened by the king's munificent grant. Other places on the continent have been visited by Wm. Allen, Esq. a member of this Committee, whose expanded mind and humane disposition are never backward in promoting, to its utmost extent, the cause of humanity. Sweden, Norway, Bavaria, Wirtemberg, Munich, Geneva, Switzerland, Corfu, and Zante, were among the places which will have cause to perpetuate this their benefactor. The United States of America have all reaped the same benefit. A considerable expenditure is incurred by the Society in its printing and circulating tracts, purchasing of books and plans, engraving of designs, in visiting gaols and relieving juvenile offenders and other destitute prisoners; but above all in the establishment of their *temporary refuge*, and the maintenance and disposal of the objects who have found an asylum within its walls. But the remedy is not in the smallest degree commensurate to the disease; the evil is too far advanced to be overtaken by any existing means; the incentives of vice have multiplied more rapidly than the restraints. In many instances, those prisons which ought to reclaim the vicious, constitute the very nucleus of modern corruption. It appears to the Committee, that nothing short of a general effort under Providence to give the instrument something more of proportion to the work to be accomplished, can supply any reasonable hope of checking the progress of crime, which is advancing with alarming rapidity. But the cry of the prisoner rises to heaven; and it ought to penetrate every heart which can feel for the sufferings of individuals, for the interests of virtue, or for the welfare of the community.

The general meeting of the friends of this Society was held at the Freemasons' Tavern, on Saturday, 2d June, 1821, at which

which His Royal Highness the Duke of Gloucester presided. He was met by a numerous assemblage of Nobility, Gentlemen, and Ladies, and a considerable number of the Society of Friends, among whom was Mrs. Fry. The Report, which was read by Mr. Hoare the Treasurer, will be hereafter noticed.

The welfare of Society, said Lord Calthorpe, requires the amendment and reformation of an offender, as well as the confinement of his person; and when it is considered how crime was propagated among juvenile offenders, and how the temptations to it were strengthened by the increase of wealth, and even of civilization, the Society would be disposed to regard their situation with sympathy and pity. They had been led into their offences committed against property, in some degree, by a privation of those advantages which they saw others enjoy; and although they had merited punishment and restraint, they had at the same time a claim on the most merciful judgement which could be awarded. He need scarcely add, in a Christian assembly, how much every obligation of this kind was enforced by the religion which we professed; a religion, of which the distinguishing features were liberty and mercy, and which in teaching them to man, only taught him to imitate the moral government of the world.

Lord John Russell remarked, that it was now matter of proof, that the great object for which the Society was instituted might be attained. A great and excellent man now no more, Sir Samuel Romilly, had observed, in introducing one of his last bills for the amelioration of our criminal jurisprudence, that "peace had its victories as well as war."

Sir James Mackintosh stated, that only 150 years ago, when this country was adorned by the most eminent statesmen

men and philosophers, it was found necessary to pass an act to prevent prisoners from being left to perish of hunger: that Mr. Howard was the first who caused the stream of sympathy to flow in this direction, for before his time the matter was overlooked, or the only sentiment entertained was a kind of stupid abhorrence of every one who was merely accused of a crime. It was not till then that the true principle and object of all penal inflictions was acknowledged to be, not the gratification of human vengeance, nor the anticipation of eternal justice, but simply the prevention of crime. Every life taken without necessity was taken without justice, and that no such necessity could exist, until the inadequacy of all other means of prevention had been proved. In paying a just and very eloquent tribute of applause to the Female Committee, he said, the success of prison discipline, and the efficacy of secondary punishments, had been doubted; happily for the argument, and honourably for the sex, honourably he would say for the British nation, this question stood no longer on mere reasoning; it was now decided by experience, by incontrovertible facts, by the triumphant efforts of that more than female Howard, Mrs. Fry, and the band of sister heroines, whose conduct inspired him with feelings far beyond those of cold admiration, and which had diffused amendment and reform through the most crowded prison in the empire. The punishment of transportation had become entirely inoperative, and was regarded rather as an indulgence. This fact furnished an additional reason for a reform in the prison discipline and labour.

The Rev. Mr. Cuninghame argued from the Ladies' Committee, how much could be effected by zeal and perseverance,

perseverance, without violence or power.—Mr. Owen, of Lanark, avowed his extensive experience to be, that it was not only possible to modify the severity of punishment, but to do without it altogether.—The Treasurer reminded the assembly, that the Society endeavoured to engraft habits of industry upon prisoners, that they might, when the time of their confinement should expire, obtain their livelihood by honest labour; and that when the day was concluded, the prisoners should be locked up separately, that they might have an opportunity of reflecting on their past bad conduct, and the consequences to which it had subjected them, and of resolving to pursue a better life for the future.

Among the prisons mentioned in different counties, that of the Gloucester Prison and Penitentiary was described by Mr. Cooper, M. P., as having been erected by Sir G. O. Paul, Bart. the first person in this county who had acted upon the plan of the benevolent Howard; and in which the management had excited general approbation.—Mr. Fowell Buxton alleged, that the very principles on which the prisons of this country had hitherto been conducted was now undergoing a total change, and instead of the apathy which formerly characterised the public mind with regard to the subject of Prison Discipline, the Committee met with the full concurrence of public opinion; and he concluded an animated appeal, with expressing a hope, that in a few years this country would be as celebrated for the excellent management of its prisons, as it was pre-eminent in most other things.

In conclusion, it may be acknowledged as a fact, well authenticated by the Committee, and recognised at this general meeting, that the criminal views with indifference,

imprisonment

imprisonment which is defective in classification and employment, and where his guilty propensities are indulged by vicious habits and corrupt association; in proof of which, it appears that to such gaols the same prisoner repeatedly returns; while those prisons are regarded with dread, and the re-committal to them is comparatively rare, in which idleness, gambling, and dissipation are superseded by abstinence, labour and restraint. Of this fact it may be fairly supposed that every Magistrate must be also well apprized, and therefore the increasing profligacy of delinquents may in future be checked by their commitment to a different prison. The following results may be obviously drawn: That the improvements suggested, will have the effect not of disarming punishment of its terrors, but of rendering it effectual in reclaiming the criminal from vice: That juvenile delinquency has been organised into a system, and consists of gangs of unfortunate lads deserted by their parents, void of all instruction, and totally ignorant of the reasons and end of virtuous conduct: that such associations may and have been discovered by examining those who are in prison, and procuring their names and abodes, by which their plans may be subverted: That there is reason to believe that in the metropolis there are not less than several thousands of boys under 17 years of age, who are daily engaged in the commission of crime, associating with professed thieves of maturer age, and with girls who subsist by prostitution; and frequenting houses of infamous character, dividing their plunder, and giving loose to every vicious propensity: That the early proficiency in vice is to be imputed to the improper conduct of the parents, the total want of education and of suitable employment, the violation of the Sabbath, and the habits

habits of gambling in the streets: And that all these evils are to be traced up to the severity, and consequent relaxation, of the Criminal Code, the defective state of the Police, and the neglect of Prison Discipline: To these causes may be subjoined, the prevalence of improvident marriages, the degrading tendency of some of the poor laws, and the increased facilities for the consumption of spirituous liquors. 1st Report, 12.

But when the culprit is under commitment to prison, he is compelled to associate with hardened and experienced villains, who give him a taste for the progress and commission of crime, and his ruin is fatally sealed. Mr. Howard justly said, "that half the robberies committed in and about London were planned in the prisons."

While the humanity of the present age forbids the execution of the greater part of the severer laws, the uncertainty of their operation encourages the offender to calculate, even if convicted, on a mitigated punishment.

In Newgate and Cold-Bath Fields prisons, youths are wisely separated from adults, and they are daily receiving some wholesome instruction; but it is a melancholy reflection, that the same good which Mrs. Fry and her female Committee have effected among the female prisoners, should not find its place among the males.

As a striking contrast to the disgraceful scenes which have heretofore taken place on the departure of female convicts for transportation, and in absolute proof of the reformation effected in Newgate, I shall here transcribe an article from the Morning Herald of the 9th of December last. "Forty-four female convicts have been removed from Newgate to the receiving ship lying at the Nore, preparatory to their being sent to New South Wales. Their

Their behaviour from their quitting Newgate to their time of embarking was quite exemplary. The ship takes out 200, and will sail in a few days."

III.

Under the arrangement for a proper classification, there are two essentials, which it is to be hoped may never be overlooked in any new gaols, or improvement of the old ones.—1. A separation of debtors from criminals; and 2. An entirely distinct prison for females, wherein female officers and servants should attend them; for it is a fact well ascertained, that while the sexes are thus separated, they are much more manageable than when they are kept all together; and on the plan of that at Wakefield, a separate prison for females in London has been proposed.

The classification of crimes and sexes, with strict attention to cleanliness and instruction, so reasonably urged by this Society, from experience of their necessity, are all observed with the greatest practical exactness in the Penitentiary at Milbank, Westminster; and there are, as I have understood, none better satisfied than the prisoners themselves.

Mr. Gurney calculated that in England only one-third of the prisoners have received some education, and nearly two-thirds none at all; in Scotland the proportion of those who can read is considerably greater; the obligation is therefore the more urgent to give religious instruction to the ignorant, no less than to the captives: the results of these inquiries have afforded ample proof that moral and religious education is one great source of virtue, one principal means by which crime is prevented. "In England there is a medium quantity both of education and of crime;

crime; in Ireland there is less education and more crime in Scotland, less crime and more education: it is calculated that in Scotland, crimes are ten times less numerous, in proportion to the population, than in Ireland." Remarks, 127.

Employment of prisoners has generally been excepted, as to those who are yet untried, and those who are confined for debt; but at Manchester, Bury, Ilchester, and Wakefield, and Philadelphia, the untried prisoners are employed, and find their account in it. Although it is to be allowed that the law has provided a prison for them, for the mere security of their persons; yet wherever they might be allowed some profit from their labours, it cannot be doubted that the public benefit would keep pace with the private.

Still a considerable difficulty presents itself, in providing suitable employment for all; for prisons and convictions are more the lot of the lower, than of the higher or middle classes; and possibly some allowance could be made for the disparity of station, if that be not too great a refinement in justice. Although some are accomplices, or separately guilty of crimes, labour might also be annexed: yet one of these parties would possibly be found wholly incapable of labour, and the law has not yet defined any selection of employment, while it has placed it generally under the superintendence and discretion of magisterial authority.

The association of Ladies into a regular Committee, has effected so much good at Newgate prison, that it is devoutly to be wished that their example were followed in every other prison. They first adopted this measure in 1817, and have since taken several hundred females under their

their care; they began instituting at that time a female school there for children, little expecting its fruits should extend so far as to the reformation of the women themselves; but through the blessings of a superintending Providence on every good intent, the result has exceeded their most sanguine hopes. Depraved and abandoned as they were, an ear was yet open, and a heart still alive to every act of kindness; they felt the wretchedness of their lawless and dissolute life, and they eagerly embraced the remedy; they were soothed by compassion and kindness, where they expected nothing else but harshness and horror.

The prison is visited daily by some of the Committee, mostly by two of its members at once, and they devote such a portion of their time to the object as enables them to become intimately acquainted with the individual prisoners, and to gain a beneficial ascendency over their minds. The women frequently come into the prison covered only with rags, and in a state of deplorable destitution; they are now plainly and decently clad, partly by the aid of their own earnings, and partly at the expense of this humane association. They are employed in patch-work, coarse needle-work, spinning, and knitting, receive a fair price for their work; and although their earnings are small, they are persuaded to reserve a part of them to accumulate for their benefit, against the period of their leaving the prison. In addition to the children's school, one for the women has since been established, and both are in orderly, and therefore prosperous condition: the governesses are prisoners, who by their steadiness and perseverance in the work have justified the confidence placed in them.

The Scriptures are read every morning at a certain hour, after

after which they sit for a few minutes in perfect silence: an interesting solemnity here prevails; the words which they have heard, and the prayer of exhortation by which those words are at all times accompanied, appear to excite in them much tenderness; and during these periods of serious thought, it has been observed that every eye in the room is wet with tears.

Much has been accomplished by this affecting discipline. The first is the change of manners and habits generally; The second is the honesty which prevails:—there cannot have been less than 100,000 articles of work manufactured by them since this association commenced, and it does not appear that any one of those articles has been purloined. The third fact is, that out of the whole number of women who have been placed under this management, only four have as yet returned convicted of fresh offences, and on being seen again, they evinced a strong sense of uneasiness and shame.

The Committee have thus succeeded, by constantly endeavouring to associate these criminals with themselves in the design; all their regulations have been submitted to their own consideration, and received their voluntary consent.—I shall forbear detailing the striking contrast of the male side of this prison; two opposite systems of management are here brought into close comparison with each other, and each is known by its fruits; but it is at the same time deeply to be lamented, that notwithstanding great improvements have been effected, there should still remain any deficiency among those who are the most active in wrong and robbery, and therefore most need reformation.—Wherever debtors are confined, it appears the more necessary to meet them with similar consolation. This

abstraction

abstraction from the passing scenes in which they have been hitherto accustomed to live, affords to the culprit leisure, which, if it be not improved by industry and instruction, will be occupied in evil; it is a melancholy reflection, although too true, that very little sorrow for what has brought them to such a place of horror seems to engage their minds, they are glad rather to find associates in lamenting that their guilt was discovered, and that justice was too strong for them; and they spend the most of their time in studying the most effectual means to conceal the one and to elude the vigilance of the other.

The good effect of religious instruction is seen in all prisons where it is made an important part of the arrangement, both at home and abroad.

In the fourth Report from the Bible Society at Geneva, there is an evidence that the wretched prisoner should never be neglected and abandoned to his fate; for, if religious impressions are awakened in his mind, his punishment may be the means of his being reclaimed. It is stated thus: "Our public establishments are abundantly provided with bibles; they have penetrated into the receptacles of crime; the subjects of guilt and wretchedness have experienced the influence of the consolations and the warnings of the Divine voice, even to the lowest cells. Already even a voluntary contribution has proceeded from the bosom of the prisons of this city; and the Committee, in receiving this offering, saw in it a source of encouragement still greater than in more enlarged contributions." See British Bible Society, 17th Report, xxviii.

The Hanoverian Bible Society has placed in their prisons and houses of correction a considerable number of bibles and testaments: great encouragement in the wisdom

of these measures is afforded by the co-operation of Catholics and Protestants abroad.

And likewise in the prisons in Norway, the same effect is happily produced: "even the dark cells of the prison rarely visited by the rays of the sun, are illumined by the bright light from above." "Not without admiring that God who is wonderful in council and mighty in working, have I heard the aged prisoners instructing their younger companions to read; the latter thus learn the sacred precepts of the Bible, and wean themselves from their former course of life. When they go out to labour on the public works, the sacred book is often their companion, with which they most profitably and pleasantly beguile the leisure hours conceded to them. Thus while their bodies, pressed down under the weight of heavy chains, are allowed some refreshment, their minds aspire to things above, even to that blessed Redeemer who alone can make them free indeed."—Letter from the Bishop, President of the Gottenburgh Bible Society, to the Committee of the Bible Society in London, 17th Rep. 1821, p. xliv.

It is to the Society of Friends, or to several individuals of it, that the public owe the increasing debt of gratitude for this excellent work for the abolition of the slave trade, and for many measures of public good, which their firmness and benevolence are well calculated to devise and to effect. "These are," says Edin. Rev. July 1821, p. 393, "their delights, their luxuries and refinements. They do not indeed add new grace to 'the Corinthian capitals of polished society,' but 'do good by stealth and blush to find it fame.' They bear the yoke of the wretched and lighten the burden of humanity, and they have and will have their reward."

When

When Mrs. Fry and her brother, Joseph John Gurney, Esq. took their journey through Scotland and the northern counties of England, in 1819, they visited almost all the prisons, and among others that of Dundee, where they found not a single criminal in it; and the magistrate who accompanied them stated, that there had not been a criminal in it for seven years, although it embraces a jurisdiction of 35,000 inhabitants. The small extent of crime which this highly interesting fact evinces may be attributed mainly to the universally religious education of the lower orders, and to the general dissemination of the holy scriptures. The same phenomenon was observed in the gaol at Aberbrothock; and only one solitary prisoner, who had been a deserter, was found in that of Montrose; only one at Stonhaven; none in that of Brechin or Kinross. But at Perth jail there was a striking contrast,—no employment, no place of worship, nor provision made for it, although it often contains a large number of prisoners; no classification, not even in cases of sickness. In Edinburgh jail, fitted up after that of Horsemonger-lane, there was no employment, listless idleness prevailed. But it is necessary for me to refer the reader to the small pocket volume published by Mr. Gurney in 1819, modestly entitled "Notes on a Visit made to the Prisons," &c.; to the volume published by the Society, containing Plans and Designs for Jails; to Mr. Buxton's Essay on Prisons; to Basil Montagu's Compilation on Capital Punishments; to the Essay on Crimes and Punishments, by the celebrated Marquis Beccaria; and Mr. Howard's Work on Prisons. In all of these much knowledge and solid judgment are imparted on this subject, now happily made peculiarly interesting by these benevolent visitors of mercy, to whom

I trust it will be said at the last day, "I was sick and in prison, and ye visited me; for inasmuch as ye did it to one of the least of these, my brethren, ye did it unto me!"

By the Society's Third Report for 1821, a most satisfactory result of their labours is first presented to view; that the most hardened offenders, who have for a reasonable time been subjected to a well regulated system of prison discipline, do abstain from the further violation of the law, and have in a variety of cases been known to abandon their criminal pursuits; to this important truth the testimony of the most experienced magistrates affords abundant evidence. A distinction is carefully drawn between prisons well-managed and those under no discipline, and an estimate is offered to show how much fewer are the re-committals of the same persons to the former than to the latter; but it seems worthy of the attention of the magistrates, that when re-committed, it should not be to any ill-managed prison if it can possibly be avoided. The improvements suggested for classification, for labour, and for accommodation, have been latterly more generally adopted than heretofore; and especially in the construction of new buildings, this subject has become a new branch of architectural study.

In the scale of employment, it is very suitable to every idea of justice, to assign lighter and voluntary objects of labour to those who are yet untried or not convicted; to many of such prisoners this degree of discipline may prove a very salutary check to their irregular ideas and practices: any pecuniary profit arising from it is very secondary to the primary design of useful occupation. "Prison labour," says Sir John Acland to the Gaol Committee of the

the House of Commons, "is the groundwork of all improvement, of general tranquility and hope of reformation in a prisoner's habits of life and disposition of mind: give a prisoner action by labour and employment, and it will give him a determined direction towards a better system of life; industrious habits must be created, be the expense what it may, and the moral effects produced will compensate for all numerical loss that may be sustained." However, in the manufacturing counties, where there are fewer difficulties in this respect than in other districts, the employment of prisoners has been carried on at a considerable profit. Instances of this in 24 different places are stated. The use of Mr. Cubit's treading-mill, already mentioned, has been promoted with satisfactory results; the former idleness which prevailed, left the prisoners no resource but that of planning quarrels, or mischief, against the days of their release; their reluctance and even dread of being again subjected to this labour, is an effectual means of reducing the number of re-committals; and at the same time conduces to habits of repentance and contrition: thus rendering their prison discipline beneficial to their present and future lives.

But no classification or employment can be effectual to sincere reformation without religious instruction; and in this respect the Report states a lamentable deficiency in several prisons, where the religious services are limited to Sunday, and only once in that day, and prayers occasionally read. A chaplain's duty, to be well done, must be founded upon this qualification, "not only to feel deeply concerned for the welfare of his charge, but to be able to convince them that his earnest and zealous efforts are devoted to their best interests: this is the grand secret by

which the affections of the vicious may be gained." "He will confer in private with his prisoners, not with the cold formality of the official instructor, but with the warm-hearted affection of a friend; he will be the investigator of their wants, the depositary of their cares, and the renovator of their hopes."

The exemplary instance of Pere Joussong must not be overlooked on this part of our subject. "He was sent by the French Consul, at Algiers, to minister to the slaves, and fixed his residence in their prison; and during a period of 30 years never quitted his post. Being compelled to repair to France for a short time, he returned again to the prison, and at length resigned his breath in the midst of those for whose interest he had laboured, and who were dearer to him than life."

In many of the gaols schools have been formed, and are succesfully carried on, under the inspection of individuals, particularly ladies, with the sanction of the magistrates, chaplains and governors of the prisons. Their beneficial effects are calculated from the progressive decrease of the number of female prisoners re-committed, which has diminished since the visits of Mrs. Fry and the Ladies at Newgate, no less than 40 per cent. Their judicious arrangements in the prisons, and the attention provided for moral and religious instruction on the voyage of convicts to transportation, have promoted good order in the passage, as already stated. Those also discharged from prison destitute, but disposed to return to the paths of virtue, are also the objects of their kind solicitude. In many places in England and in Europe, ladies of distinguished rank have engaged with ardour in this interesting work.

Among

Among the instances of the good effects of employment in prisons, that of Glasgow affords an eminent example, where "the profits have so nearly defrayed all the charges of the establishment, that the annual expense of each prisoner has not exceeded 10*s*." And more improved accounts from Preston will be mentioned hereafter.

The correspondence of the Committee respecting the prisons of Scotland, has suggested many useful improvements, particularly for those in Ireland, where the returns of some of them shewed, that instruction, order, classification, and almost all other requisites were wanting; but those at Sligo, Kilmainham, Antrim, and other places, are much improved, and some alterations in the buildings have been wisely projected and adopted: the abolition of gaol fees, and other material regulations, have been lately made the object of legislative direction; but the bill which has been brought into Parliament by His Majesty's Government, for consolidating and amending the various prison laws at present in existence, is still under discussion, and contains many salutary provisions: yet as these may be considerably altered before it passes into a law, I shall forbear, as on all similar occasions, from stating its contents, as tending to convey premature and perhaps erroneous impressions.

To advert however to one important point which does not seem to have been taken into consideration, is an alteration of the hardship of six months inevitable imprisonment to persons committed immediately after one assize before they can be tried at the next. This difficulty does not appear to be provided against, though it has long been a subject of just lamentation; and although the certainty of confinement for so long a period in cases not

bailable, seems not to check the commission of felonious crimes, yet the legislature, it is hoped, will so extend its compassion as to correct this mode of administering justice, and that either of the Judges should make more frequent circuits, if that would not interfere with their more important labours in the capital; or that an additional number of Judges, with special commissions, should be created. Such a measure would probably be very advantageous to the country at large, and especially in the northern counties, and it would relieve the expense to the county by a more frequent gaol delivery. The Committee renewed their attention to the subject of juvenile depravity, and extended their examinations to nearly 2,000 boys, which resulted in their tracing its melancholy cause to the misconduct of parents, to the want of education, and especially of religious instruction, in addition to the difficulty of procuring suitable employment; causes which have at all times a strong moral influence on the lower orders of society; but which have been impelled into extraordinary action of late years by the increase of population and the mutual prevalence of severe distress. Education is recommended, not as the only means by which this depravity is to be checked, but as a means of securing the attendance of the children at school. A visit to the parents is recommended, in order to engage their influence and co-operation, by reforming them from some of those habits which the pernicious use of spirituous liquors engenders.

The prisons do not admit of sufficient space for the classification, discipline and employment of juvenile offenders. "Those who have on their admission exhibited any propriety of feeling and decency of manners, have soon acquired

quired the bold and sullen demeanour of the hardened delinquent; and the ultimate ruin of others who have been acquitted of the charge against them may be traced to their imprisonment." "There is little doubt that there are 8,000 boys in the metropolis, who subsist in a material degree by depredations on the public, and this number must be daily and rapidly increasing. A great proportion of these boys are passing constantly through the prisons, ripening into the most atrocious offenders, and on their release are industriously engaged in spreading the knowledge and practice of crime."

Many of these are quite friendless, and on their discharge have not where to lay their heads. The temporary refuge established by this Society has rendered essential service to many such cases, and rescued them from a renewed resort to criminal practices for support. "Boys require a species of discipline distinct from that of men; and as the gaols of the metropolis, from their crowded state and imperfect construction, do not admit without considerable alterations of such arrangements as are necessary to reclaim these delinquents, it becomes of great importance, that at a period when crime is making such rapid progress among the rising generation, a prison should be built solely for the confinement of such offenders."

One of the great causes of juvenile depravity is also to be found in the fairs near, and in that in the heart of the city, where corruption and temptation seduce young lads into frauds, for which their subsequent commitment to prison seals their ruin.

The associations formed in foreign countries through the zealous intervention of this Society, or of some of its members, bear ample testimony to its utility and importance. Russia will ever remember the name of the justly

lamented Wm. Venning, whose life was early closed in the unremitted labour of ameliorating the condition of the unfortunate; "his life was throughout regulated by that religion, the fruits of which are piety to God and benevolence to man."

Sweden and Norway are reaping similar benefits under the exertions of Dr. Holst, of Christiana. France, under the superintendence of her Government; and Switzerland in her numerous Cantons, has manifested a desire to improve by our experience. Mr. Buxton's work has been translated into French for circulation in France and Italy, with the Report of the Ladies' Committee at Newgate. In Sardinia, Turin has taken example from our Society, where our "Committee found a lady of rank, labouring alone, giving work and providing clothes for the prisoners, allowing them a portion of their earnings till they left the prison, ministering to their bodily wants, and extending to them the consolations of religion:" and the King of Wirtemburg, by his letter to the Committee, is zealously disposed likewise to take up this cause.

To reform the criminal even for his own sake, should be an object of universal solicitude; but the benefit to the individual forms but a part only of that which experience proves to be the result. But "although the improvements already made are highly encouraging, there is yet much to accomplish in this work of national improvement. So extensive are the defects of classification, that in 30 gaols constructed for the confinement of 2985 persons, there were at one time in the last year no fewer than 5857 prisoners, and the whole number imprisoned in those gaols during that period amounted to 26,703. There are yet prisons where idleness and its attendant evils reign unrestrained, where the sexes are not separated, where all distinctions

tinctions of crime are confounded, where few can enter, if even previously uncorrupted, without pollution; and if guilty, without incurring deeper stains of immorality. There are yet prisons which receive not the pious visits of a Christian Minister, which the light of knowledge never enters, and where the truths and consolations of the Gospel are never heard. There are yet prisons where, for the security of the prisoners, measures are resorted to, as revolting to British feeling, as they are repugnant to the spirit and letter of English law! A more frequent gaol delivery throughout the kingdom; the abolition of borough prisons incapable of material improvement, and prompt measures for arresting the increase, and promoting the reformation, of the criminal youth of the metropolis, are objects which require the early consideration of His Majesty's Government, and the regulations of legislative wisdom and authority."

As a specimen of the practicability of these improvements, I shall select from the very numerous and interesting records in the Appendix, page 43, the returns from the House of Correction at Preston for one year ending 2d May 1821, which affords the following average: 349 prisoners, 1,988*l.* 8*s.* 5½*d.* cost of their food; 2,149*l.* 13*s.* 5*d.* gross amount of earnings; out of which earnings, were paid to governor as inspector 5 per cent. 214*l.* and disbursements, including half of each prisoner's earnings, paid them on their discharge, 536*l.*, leaving a profit to the county of 1,398*l.* 9*s.* 1*d.* The above sum was actually earned by weaving and cleaning cotton. All white-washing, flagging, slating, painting, the carpenter's, tailor's, and labourer's works, making shirts, shifts, &c. wanted in the prison, were done by the

prisoners themselves. The diet amounted to 1*s.* 9¼*d.* per head weekly.

There is also a list of the prisons in England, specifying the number of prisoners, classes, and numbers in confinement, extremely interesting and useful for this inquiry. The contributions so the Society for 1820 amounted to 2,628*l.* 5*s.* 10*d.*, and the expenditure, including the fitting up of the temporary refuge and the incidental expenses, amounted to 2,380*l.* and left a surplus of 248*l.* 5*s.* 5*d.* in hand.

IV.

The consideration of Prison Discipline insensibly involves that of the cause of crime. In the statement lately published from the Newgate prison of London, it appears that in 1821 there were 2,124 persons committed, of whom 754, which is more than one-third, had not attained to 20 years of age! Of this number, 1305 were brought to trial, and convicted of various crimes, the different ages of whom were, 40 under 14 years of age, 246 of between 14 and 18 years, and 291 of between 18 and 21; thus more than one-fourth of the whole number committed, were in their minority; and laying out of the consideration that 669 were acquitted, discharged, and not prosecuted, these juvenile convicts amounted to 577 in number, and of the youngest class those under 14 years of age were as one in every six of the second class. It also appears, that although there was a decrease of ten per cent. in the committals from those of the preceding year, yet it was found that one in six had been in gaol before; and that more than two-thirds could read, and 3-5ths could write also.

In whatever gaol these young delinquents had been confined

fined before, it is clear that the Prison Discipline there, had been defective towards producing their reformation of conduct, which is the only just design of such punishment; and probably the want of a proper classification or employment of the prisoners, may have been one cause of the evils so greatly to be lamented. But other causes must be sought for out of doors, and in addition to those already alluded to, one in particular may deserve serious attention by the masters of apprentices and clerks, the general neglect of whom has, it is feared, in numerous instances, tended greatly to the total defeat of all the previous good which might have been effected by education.

Since the prosperity of commercial men of all degrees has furnished the better half of London with the means of established residences for their families, either in the country or at a distance from their place of trade, their former habits have undergone a considerable change; the details of the counting-house are dismissed at an early hour, and the customary manners of their evening retirement have rendered it irksome and impracticable for them to continue the burden of the domestic care and protection of those youths with whom they have entered into written engagements for a term of years: the parents or guardians who are anxious for their diligence, instruction, and future success, are generally obliged in the opening of their treaty to accede to the master's stipulation, that the lodging and board of the apprentice are to be provided for elsewhere; and when the contract is concluded, these young men are instantly put out from the moral regularity of their parent's family, to the daily labours of business, to the noisy and hasty meal at a chop-house, and to a small lodging, to which they are directed faithfully to repair at the dusk of the

the afternoon, when the course of their daily duty subsides. A very few evenings are sufficient to take off the novelty of this new abode, before the total loss of the comforts of home recurs, and new acquaintance, and the charm of invitations abroad, present an almost fatal substitute to their vivid imaginations: pleasures and amusements, not often controlled by discretion and prudence, awaken passions which nature has yet scarcely kindled, and the first "blush of ingenuous shame" sinks back from the cheek never to rise again. Virtue is next disrobed of her restraint, and the flattering homage offered to a generous spirit, completes the work of temptation; a growing depravity then enters upon its full career, and proceeds rapidly to its confirmation.

Now, had those who take the charge of apprentices and clerks, either with or without fees, retained a deeper sense of their mutual obligation to fulfil their own part of the covenant entered into in consideration of their fee, and of the apprentices preceding covenant of service, both of which are very solemnly expressed, the prison registers would not have been as they are now, loaded with many of these unhappy deserted victims of juvenile depravity! Neither would so many dwelling-houses in the city have been converted into mere ware-rooms and counting-houses, nor would the tradesmen whose business depended upon serving those families with necessaries for their subsistence, have been compelled to become journeymen and servants to others in other places; nor would the churches in many parishes have been deserted.

But in order to release the master from his obligations, it has been, in some instances, suggested, that the clause stipulating that he should "provide for the apprentice good

good and sufficient meat, drink, apparel, board and lodging, and all other necessaries," should be struck out, or that a countervailing security should be signed by the parent, not to require any conformity to this part of the contract; whereby the youth is said to have become "an out-door apprentice," and all control is thus mutually renounced.

I cannot forbear offering an opinion, that such a transaction would, in the City, render the indenture unavailable at the end of the term to procure the freedom by servitude; that merely retaining the clause for teaching the trade, is not sufficient to comprise all the other duties of the master, who was designed to be placed in *loco parentis;* that to evade any of these solemn duties would render the servitude not such as that prescribed by the customs of London; and that to apply for the freedom thereon would be a covin against which the master is solemnly adjured at the time of admission.

Improvements in the management of the public police of the metropolis, have exercised the talents of men whose practical knowledge in the administration of our criminal judicature, has enabled them to discover errors, and to adopt within their power the means of correction; but there exist many deficiencies in the powers delegated to them by the Legislature, which impede their promptitude in some cases, and leave them without any authority in others; some of the offences very prevalent in these times, and some of the cases to which I allude, are very ably stated by L. B. Allen, Esq. one of the Magistrates of Union Hall, in his "Brief Considerations of the present state of the Police." But I reluctantly forbear entering upon those subjects, as being out of the limits of Prison Discipline,

Discipline, the conduct of which is delegated by them for purposes distinct from, though entirely consequent to, their exercise of power.

This observation serves to recall our attention to the very important inquiries which this Society has not only itself made into the system of Prison Discipline, but has also excited in the benevolent co-operation of others who have devoted their attention to its improvement, in rendering it more effectual towards reformation of the public manners: Mr. Holford, in his unwearied application to the Penitentiary at Milbank, can never be sufficiently praised while this great object is kept in view. Mr. Basil Montagu in his elaborate compilation on the subject of Capital Punishment; and the late Sir S. Romilly in his parliamentary efforts towards rendering punishments suitable to crime, and thereby vitally correcting our Criminal Code; and many other able friends of their country, have presented sufficient materials, whereon a permanent system may assuredly be formed, which shall effectually meet the grand desideratum so actively investigated and sought after by this Society; but I shall from these select some principles from a recent publication by C. C. Western, Esq. M. P. for Essex,* which cannot be unacceptable to the reader, unless he will withhold his pardon for my dwelling so long on this subject.

"A judicious and steady application of correctional imprisonment is more effective to all the legitimate objects of punishment, than any other means we possess. Capital punishment should be made more commensurate with crime; it should be deprived of all incentive to stimulate

* Remarks upon Prison Discipline, &c. &c. in a letter addressed to the Lord Lieutenant and Magistrates of Essex.

courage,

courage, or excite a hope of fame or celebrity. Imprisonment should give the culprit time for all his passions to subside, and the better feelings of his nature to resume their influence, exhaust the animal spirits which supply him with fortitude in the course which he is pursuing, and give him time and opportunity for the fair exercise of his reason and understanding: wonders may then be effected towards the prevention of crime."—This writer also reduces the system of prison discipline to hard labour, hard fare, hard lodging, and seclusion from society, accompanied by proper moral and religious instruction. He proposes that the prisoners should be in company with each other during the time they are actually at work, but at those times only, exclusive of special circumstances, which he believes to be almost indispensable in the work of correction and reform. He conceives classification, however accomplished, and however indispensable, is comparatively of little use; but that too great reliance has been placed upon it, unaccompanied with such rules as he proposes. He would prohibit entirely the visiting of friends, in all cases in which imprisonment is a substitute for transportation, and would allow it very rarely in any case of correctional imprisonment. He prescribes that no diet should be brought in; prisoners must be made to feel that they are cut-off for the time from all intercourse with that society, the peace and security of which they have disturbed. A shorter duration of imprisonment before and after trial would so effectually operate, that the gaols would soon lose, or rather would never see, half the number of their present inhabitants.

Cleanliness of person should be a daily duty, and raising the water for that purpose would form a portion of the daily labour.

After

After visiting many prisons, and observing upon their diet, labour, and classification, he offers a tribute of praise to Mr. Cubit's treading-mill; and in respect of labour adds, "No violent or sanguinary infliction will answer the purpose; it will neither intimidate nor deter; it will neither correct nor reform; it will only harden and stimulate a daring spirit to renewed and more audacious outrages." He proceeds to discommend all productive labour as "injuriously competing with the poor and industrious mechanic; but even the profit should be disregarded, and the labour not suspended."

"The lash, which is part of prison discipline in some places, will be nothing comparable to the permanent influence of hard labour, hard food, and seclusion."

In respect of the classification prescribed by 22, 23, and 24 Geo. III. into six departments for men, and six for women, he conceives them to be insufficient, as they admit association. Where two associate, mischief is done and not obviated: reflection and repentance are excluded by any association.

In 1819, when he moved in the House of Commons for a Committee of Inquiry into the state of the gaols, the numbers were detailed, and it appeared that in 274 no work at all was done; in 64 some work was done; and in a few of these the prisoners were constantly and advantageously employed in various handicraft works and occupations; the injunctions of the law for employment were neglected.

Although he recommends solitude, yet he proposes light instead of darkness in every cell. Indeed it is obvious that the confinement must be severer, when the culprit is permitted to behold any of the blessings of which he is deprived,

deprived, and to feel the loss of liberty which honesty would have ensured. He recommends also that the prisoner should be kept in constant motion, that no time should be allowed for loitering, intercourse, or cabal. He would afford three hours of leisure inclusive of meal times, and the close of the day to be in solitude: thus eight or ten hours will have passed in labour without association, and no gloom of solitude can then oppress him; and on Sundays the chapel, the cell, and the airing-ground, in presence of a watchman, would occupy the whole of that day.

"The culprit will then learn that there exists a means of punishment for crime. The daily application of this course will at length so wear and distress him, that he will in the end be subdued; at the same time that there is nothing to lower him beyond that degree of disgrace which the infliction of any punishment necessarily induces, and which of course is absolutely unavoidable.

"Such is the nature of man, that the fear of suffering is an indispensable requisite to back up, as it were, good resolutions and keep the memory alive to virtue; the want of it is a chief cause of the number of criminals in this country. No such fear exists at present; the prison must create it; to that purpose it should be devoted, and to none other, for that it was alone intended."

"Prisons," says Sir G. Paul, in his letter to Mr. Holford, "should be places of terror to those whom the law would terrify; of punishment to those whom the laws would punish; but of mere confinement for such as, on just grounds of suspicion, the police find it necessary to confine for judicial trial."

Some

Some writers have objected to any employment in prisons, as being a step beyond, or not included in the terms of commitment, except in cases where it is specially expressed. To these the following acute observations may be offered, in addition to the weight of experience of its benefit to the prisoners, its expediency, and its affording one of the principal means of their reformation.

"While we every where see * the wives and daughters of industrious labourers employed in breaking stones to repair the roads [which is done near London by the labourers themselves], and in the most laborious occupations of the field, can we be led so far by principles of humanity, or rather so much misapply them, as to say that those who have committed crimes should claim a privilege of exemption from such labour, or that the milder occupations of spinning or knitting, which many may not be able without sufficient instruction to perform, with a short confinement in a prison, where they have a fire to sit by in the day-room, and a good bed to sleep on at night, can be an atonement to society for the crimes they may have committed, can comply with the sentence of the law, which adjudges them to be kept to hard labour, or afford a pledge that such punishment is likely to deter them in future from the commission of crime?"

I have thus endeavoured to combine the views of this useful Society with some of those which its very laudable efforts have excited, and can scarcely hesitate to foresee, that a subject of so much public importance will come

* Extract from the Letter of the Magistrates of Pembroke to S. Hoare, Esq. Chairman of this Society.

forth

forth in a more methodised form, from the wisdom of the Legislature.

The progress of this excellent Society, and the unwearied zeal of its conductors, may well engage the devout prayers of the country, for the public security in the reformation from fraud and vice is involved in every effort. This can never be accomplished until these exertions become universal, and until they are sanctioned by the Legislature and the Magistracy. In the mean time compassion dictates to our recollection the prayer of David, " O let the sorrowful sighing of the prisoners come before thee; according to the greatness of thy power preserve thou those appointed to die."—Ps. 79, 12.

This Society is supported in its exertions by donations and subscriptions. Ten guineas, or one guinea annually, constitute a member.

His Royal Highness the Duke of Gloucester, President.

Forty Vice-presidents.

S. Hoare, jun. Esq. Treasurer, Lombard-street.

A Committee of 36 Members, and

A Ladies Committee.

In conclusion of this interesting subject, it may not be unseasonable to remind the benevolent reader, that the Sheriff's Fund presents at this time peculiar claims. " The present Sheriffs have congratulated the public on the diminution of crime in the metropolis, but they state that the claims upon this charitable fund are still both numerous and pressing; that it is important some provision should be made for the female convicts who are to be sent abroad, for supplying them with a few necessaries for their voyage,

voyage, and for the means of finding them employment therein. For those convicts whose sentences of imprisonment will shortly expire, assistance is peculiarly necessary for their sustenance for a time, upon their going forward into the world again, destitute and altogether friendless, in most cases, and exposed, for want of such assistance, to the danger of being driven back to their former vicious courses. Such are the leading objects which the establishment of this charity was humanely intended to assist, but which cannot be accomplished without the benevolent contributions of those who would alleviate the miseries of their fellow-creatures, destined to suffer in a prison, and to undergo punishments to which the law has justly doomed them.

The Sheriffs have the satisfaction to add, that the state of the prison, in a moral sense, has been much improved by regulations which have been adopted for some time past; and they hope, that improvements may yet be made in that respect, as well as in religious instruction to the prisoners, to which the Sheriffs will always readily incline to give their support and assistance."

15. THE THEATRICAL FUNDS.

The institutions of charity to relieve adversity among the performers on the boards of the principal Theatres, are in their nature and design so similar, that it may avoid frequent repetitions if they are treated together. Indeed it is scarcely to be found, that wherever a number of persons in this country are associated for the purposes of commerce, navigation, arts, manufactures, instruction, or amusement, but there is invariably to be found amongst them a charitable fund, raised by those in prosperity out of the savings of their incomes, for the benefit of their poor brethren. There are some of these who it may be said are not entirely disinterested, as they have thus provided for themselves against the frowns of adverse fortune; but then it must be allowed that many are too elevated by their success, and by their prudence, to stand in much apprehension of ever reaping the fruits of their own bounty.

Perhaps there is no act of charity more necessary than this for professional men; so much depends upon the continuance of popular favour, upon the possibility of being supplanted by new votaries, upon the chances of bodily accidents, human infirmities, and the certain consequences of human frailty, which either combined or separate may at any time interpose to check their career, and leave them

at

without power to resist adversity. It is therefore wise as well as charitable to provide against its frown, and to secure a shelter where a never-failing friend shall be found, ready to stretch forth his hand and lift the fallen victim of distress, and to place him, while weak and faint with sorrow, in shelter from the driving storm.

Had not funds for theatrical men been formed amongst themselves, and fostered by the great and good, many of them, with their families also, must have fallen without hope, and have lived to regret their departed eminence.

The relief is generally granted by the managers of the funds in the way of gifts or annuities. Sometimes the applications have exceeded the amount of the contributions; and as the distress is frequently as sudden as it is unprovided for, a temporary grant at the moment is found to be most useful and desirable, fulfilling the truth of the ancient adage—*Bis dat qui cito dat.*

The actor, humbled by the chastening hand of Providence, seems to be, as Mr. Fawcett has pathetically represented him, of all the characters of affliction "the most miserable, helpless and pitiable: an itinerant," continued he, "without friends, with a scanty and uncertain subsistence, when prostrate by illness, I know of none so forlorn. The vulgar prejudice against his calling, which still clings to the lower order of society, from them deprives him of that sympathy which the mechanic and the artisan excite. With an education which perhaps in early life has given him a taste for good society, he finds himself, in his poverty, surrounded by those whose grossness he is the better able to appreciate and abhor; and unless a wife and children, whose misery must double every pang he feels, surround his bed, he is often left to perish unpitied and unknown."

We

We can add nothing to this plea, but that it has been sanctioned by men of all ranks and stations, for all of them feel the merit and acknowledge the benefit of theatrical representation: from the cart of Thespis to the ample saloons of modern refinement; from the painted mask to the splendid decorations that in these our days enrobe the polished form, greet the eye, and expand the best feelings of the heart. Mankind in all ages and countries have deemed the theatre an essential means of civilizing and improving the living manners as they rise.

Lord Kames justly observes, "to awaken passion by an internal effort merely, without any external cause, requires great sensibility, and yet that operation is necessary no less to the writer than to the actor; because none but those who actually feel a passion can represent it to the life*."

The sensibility here required in an actor, proves how necessary to his success is a cultivated and well-regulated mind; without these he must inevitably fail in giving the representation of passion agreeably to the effort of nature, of which he must be first competent to judge. If this be correct, it will not be difficult to estimate the emotions of his heart when visited by disappointment and misfortune.

The patronage of the King, the presiding influence of the Duke of York, the nobility and gentry of the highest stations, unite their favouring auspices to these Societies; members of both houses of the legislature, the principal artists of painting, sculpture and architecture, the leaders of the several choirs and bands, the professors and academicians of sciences and arts, are here found to enrol their

* Elements of Criticism, i. 454.

names among the patrons of these charities, and thus to grant their testimony to purposes as eminently useful as they are laudable.

To each theatre similar associations have been formed, and the Choral Fund among musicians; and to these the willing advocate and the ready benefactor is respectfully referred.

——Oh! thou that teachest
Our charities to flow in Heaven's own light,
Like some bright river in the desert sand,
Round which the gladdening pilgrims sing for joy;
That send'st us forth to pour sweet oil and wine
Into the bleeding wounds; to take our seat
By the sick couch; to shed a tender health
On the pale prisoner's cheek. Oh! who shall lead
The foldless sheep to life's eternal pastures,
When their good shepherd's gone?

Milman's Martyr of Antioch, p. 37.

15. THE LONDON SOCIETY

FOR THE

IMPROVEMENT AND ENCOURAGEMENT OF FEMALE SERVANTS, BY ANNUAL AND OTHER REWARDS,

(NO. 110, HATTON-GARDEN,)

INSTITUTED A. D. 1813.

THIS laudable effort for establishing domestic peace and comfort, and to secure fidelity in those who dwell together with us under the same roof, was instituted to promote these desirable objects by moral and religious improvement, and by encouraging them to be correct and trustworthy in their conduct, and also to continue as long as possible in the same service. Towards accomplishing these views, this Society has distributed among them more than 20,000 tracts, expressly written for their instruction; 462 Bibles have been given to female servants who have lived one year in the same family after their nomination; and 744 pecuniary rewards for living from one to eight years in the same service have been paid, amounting to 1,197*l.*

In addition to these encouragements, and to form a selection of apparently worthy females, who might obtain services with benevolent subscribers to the Society, a gratuitous registry has been opened at the house, No. 110, Hatton-garden, for their benefit, under the sole conduct of a respectable female. Through the medium of this registry 2,832 engagements between subscribers and servants have been made; by which it may be presumed that many worthy individuals have been much assisted, and a considerable degree of domestic convenience effected. The whol design and view of this Society is to prevent crime and error—its advantages are therefore obvious; it embraces all the plans devised for instruction, and it rewards those who turn their moral education to its best purpose—it teaches them the beneficial results of avoiding immoral and irreligious pursuits and conversation to which they are exposed, and to maintain their purity and virtuous character amidst all the temptations to which they are exposed to act wrong. The young, unsuspecting and virtuous female, seeking only an honest subsistence, but obliged to seek it wherever it can be found, probably at a distance from parents and relations capable of advising and protecting her—associating with fellow-servants of whose conduct she is totally ignorant—open to rude or improper language, and to many obvious allurements to error, and standing every hour on the brink of a precipice from which she may fall into perpetual wretchedness by one heedless step!—Surely such an one demands all the protection, the improvement, and the encouragement which can be afforded her; and the benefit extends to ourselves, for by thus preserving them from danger, their children will be better managed and their morals more regarded: and our youth will

will be exposed to a less degree of temptation in proportion as female virtue is protected, and vice and deceit prevented.

I cannot avoid in this place introducing a fact, for the mature consideration of the Corporation of London, who are guardians of the public morals, and the beneficent supporters of this and many Institutions of charity. The practices at Bartholomew fair are such, that many innocent female servants unhappily date their fall to disease and profligacy from one visit to it. Within a short space of time, which generally elapses after the days of this civic nuisance, female applications for admission to St. Bartholomew's hospital are very numerous; they are there received and cured, but this only paves the way for their future ruin! Many too indulgent masters or mistresses are induced to grant permission to these servants to pass an afternoon at this fair, under however an injunction to return home by an earlier hour than that at which some of the entertainments close, on pain of being excluded for that night: the joyous spirits of thoughtless youth, and the intemperate risks of heedless folly, involve them in the revelry of the evening, and make them forget the warning of the passing hour. When they return home, they find the door barred against them; here their danger is realised, and they seldom afterwards return to an honest domestic duty. The profligacy of more than half the number of females which disgrace the police of the metropolis may be traced to this cause. It is truly an effort of Christian zeal to save them from this fatal hour, by leading them to habits which would rather make them shrink from an invitation so disgusting and fatal to their character: their

protection, safety, improvement and encouragement, are fit subjects for a distinct Institution.

It has been deemed the leading step, in order to effect the good designs of this Society, to instill virtuous and religious principles into their minds. Many young females enter on their career of service totally ignorant of their duties to God and to their superiors, and of the moral dangers which surround them; books of instruction have therefore been written, and numerous editions printed and stereotyped by this Society. The Friendly Hints, and the Maxims of Prudence, have been sold and gratuitously distributed with great success and in large numbers, and an edition of the Maxims has been printed on a sheet of pasteboard, at a small price, to be hung up in kitchens and servants' halls; a distribution of the Holy Scriptures has also been distributed with effect as a reward, and has been found to answer this purpose. Servants are not always in a state of mind fit to be intrusted with praise, neither are their employers always ready to bestow it when it is justly due; but in the Christian Code they find that the Divine law forbids, on the most solemn sanction of future rewards and punishments, those very actions and habits, and those only which are immediately or by consequence offensive and injurious to families and to society; and that the Bible, as far as its principles are acted upon, is the guardian of domestic property and domestic peace.

Every regular housekeeper has from experience great cause to lament the deficiency of good trust-worthy confidential servants; this fact is to be ascribed to the circumstances under which most (or at least many of them) are either at first placed out in services, or from the difficulty of

of procuring for young girls, situations of respectability suitable for the protection of their morals and the improvement of their understanding and their hearts; these are to be added to the greater difficulty of placing them where they shall not be associated with evil companions, and in the danger of temptation and seduction amongst themselves; it is from each other that they soon learn an *esprit du cœur*, which sets them at a distance from their first impressions of considering that their own interest is to be united with that of their masters, that he is most capable of advising and protecting them, and that the opinion of their fellow-servants is as frail and unformed as their own. Housekeepers are on their part not always sensible of the duty incumbent on them in receiving under their roof young women to whom they thus become foster-parents, or at least guardians, whose office extends very far beyond the mere economy of their household in providing for them lodging and board; but in regarding their moral health also, by their example, their religious instruction, their friendly admonition, their reproof of faults in the spirit of meekness, and their allowing sufficient time for their service to God, as well as to themselves: where they are deficient in these necessary obligations, no other end can be expected than that they will consult their own blind and inexperienced guides, perform their services with an ungracious hand, and desert it for the most trifling cause at home, or at the instant invitation abroad.

"It is because servants observe so much in their superiors most obviously contrary to the plain precepts of religion, that so many of them think lightly of virtue and honesty, and act without any regard to the will of God,

and only to that of their employers just so far as their own immediate interest (or inclination) is concerned. If they see the Sabbath disregarded, or made a day for journeys, feasting or recreations—if they hear falsehood and evasion unblushingly uttered—if they see deception or overreaching in their bargains, and the like; they will be convinced that such is the best way to treat them, and thus they very soon learn the habitual practice of meeting them on their own ground. Evil communications corrupt good manners; habits thus early acquired are seldom eradicated through life.

As a barrier against these dangers to which female fervants are daily exposed, the Holy Scriptures are placed in their hands by this Society; 73 of them received this first reward in the year 1820; and in addition to this glorious manual, it is recommended that "a few entertaining but religious and instructive books should be also placed in the kitchen, to occupy that leisure which from time to time occurs in every family, but especially on Sunday, which might otherwise be spent in the perusal of pestiferous publications," or in frivolous conversation.

The registry which has been instituted by this Society, and which forms an essential feature in its plan, has the effect of preventing young women from either imposition or improper recommendation, and is conducted under regulations neither so limited as to exclude the worthy, nor so general as to encourage the undeserving. It is managed by a female, acting under the orders of the Committee, who has given general satisfaction as well to the subscribers as to the servants.

The good effects of this measure are proved by "the long continuance of many of the domestic connexions so formed,

formed, and by the rewards that are annually and repeatedly paid to the same servants."

The central situation of this house induced the Committee to purchase by the sale of 400*l.* 5 per cent. Bank Annuities, the remainder of the leasehold term, subject to a small rent: by this the tenure of the Society has been secured for some years to come, and a greater chance is afforded of obtaining a renewal from the freeholder at a future period on moderate terms.

A failure now and then in the discharge of expected duties on the one hand, or of charity and forbearance on the other, may be considered as very far out-balanced by the large quantum of Christian kindness in superiors, and the fidelity and diligence in domestics, which have been elicited through the intervention of this Society.

Several of the servants now on the books, and receiving annual rewards, were in the same service when their mistresses first became subscribers, and have continued so from two to eight years since their nomination. There are now 434 servants on the nomination-book, 120 of whom were inserted during the last year. 20*l.* 9*s.* 6*d.* was given to five servants on their marriage, with the consent of the subscribers, whom they had previously served, and others have been assisted during illness and disability to continue in service.

These are strong recommendations to such as keep several servants to nominate them all. This Society having established its merit by several years experience, has been the precursor of similar Associations in York, Hants, Essex and Cambridgeshire; and the continued exertions of the Society in London, for the provisional protection of virtuous female servants in circumstances of temporary di-

stress, combines a benevolent security against the misfortunes to which they are exposed.

There were in April 1821 on the books:

71	female servants having lived	2 years	since their nomination rewarded with	1	guinea.
28		3		1½	
28		4 ...		2	
23		5		2	
17		6		2	
7		7		2	
8		8		2	
3	on account of illness			2	

By the regulation of this Society, it is provided that its objects be female domestic servants hired by the year. Subscribers of one guinea or upwards annually, residing within five miles from the metropolis, are members, and may nominate one servant for rewards and gifts for each guinea subscribed.

The servants' names must be inserted in the Registry at least one year previous to any reward; a certificate of which entry is given to them.

Every nominated servant becomes entitled to a bible or large testament, after completing the first year, upon a written recommendation from the subscriber, and while she continues in the service in which she was so nominated. But any servant having already received a bible from the Society, and again nominated by another subscriber with whom she may have subsequently lived, is rewarded with half-a-guinea on the conclusion of the first year after her last nomination, if she prefer it to receiving another bible.

In

In case of death of a subscriber, if any of the family continue the subscription, and the certificated servant should remain in the service, she is entitled to the rewards as if no death had taken place.

Every servant having been nominated two years at the least, and having so long lived with the same subscriber, and attended public worship as regularly as her opportunities have permitted, if she personally attend the next quarterly or other subsequent quarterly distribution of the gratuities, bringing with her the certificate of her nomination, and a letter of recommendation from the subscriber, certifying her good conduct and continuance in the service, will receive a gratuity of 1*l.* 1*s.* 0*d.*

At the end of three years 1*l.* 11*s.* 6*d.*

At the end of four years 2*l.* 2*s.* 0*d.*

And every subsequent year 2*l.* 2*s.* 0*d.*

The following regulations shew the manner in which the benefits of this Society are dispensed.

If any servant who has received two pecuniary rewards at the least, while living with the same subscriber, should marry from the same service, the Committee may, on its being properly certified, at the next quarterly meeting, vote her a sum not exceeding five guineas. In this vote consideration shall always be had to the nearness or remoteness of the time when she received her previous gratuity.

Any servant who has received two pecuniary rewards from this Society, and shall at a future period of life become incapacitated, or have a large family and indigent, may be annually assisted at the discretion of the Committee with a gratuity not exceeding two guineas.

Should any servant, after receiving one pecuniary reward, leave the service of the subscriber through sickness, or other inevitable cause, and become reduced in circumstances, such relief may be afforded to her, as the nature of the case or the ability of the Society may admit.

Should any inevitable circumstance hinder a servant of general good character for honesty and sobriety, and recommended for that purpose by a subscriber, from being immediately engaged in a service, or should it be necessary to send back such a servant to her friends in the country, and who is unprovided with the means for that purpose, the Committee, at their discretion, are empowered to vote some pecuniary assistance under suitable limitations.

If any subscription is not renewed and paid in advance within three months after the expiration of the last, such default shall be considered as an intention to discontinue the subscription, and the servant or servants of such subscriber, although nominated, will not be eligible to any gratuity from this Society. Any inevitable circumstance, especially allowed by two-thirds of the Committee at one of their sittings, within three months after such lapse, may suspend the operation of this rule in that case; but no pecuniary reward can be paid to a servant while the subscription remains unpaid.

The subscribers are entitled, free of expense, to apply personally or by letter (post paid) to the Registry, for the purpose of obtaining suitable servants.

The Registry is subject to such regulations, alterations, and restrictions, as the Committee at their meetings from time to time shall judge expedient, so that it may further, and if possible in no wise hinder, the benevolent intentions

tions of the Society, and that no individual subscriber be allowed to intermeddle with the management thereof.

The Committee are empowered by the Society, respectfully to return any such subscriptions as they may conceive have been made by persons who have not fully considered the leading object of the Society,—which is, the moral and religious improvement of female servants: and that after such return is made or proffered, the person shall not be considered a member of this Society, or have access to the Registry.

The Committee meet on the first Tuesday in the months of January, April, July, and October, in each year, at the Registry, to distribute the rewards proposed by the Society, and the names of the servants who receive them are printed in the next succeeding Report.

The Treasurer and gratuitous Secretaries are officially members of all Committees. No person deriving any emolument from this Society can be a member of the Committee.

RULES OF THE REGISTRY.

Attendance is given only on Mondays, Wednesdays, and Fridays, from ten o'clock to four.

No fees to be paid by servants, or subscribers, at any time, or on any account.

Subscribers only can be supplied from the Registry.

All letters to the Registry, and to Servants, must be post paid.

Females under 45 years of age, and of the following descriptions, may apply for services without any expense, viz. 1. Cooks, Housemaids, and Nurses, who have lived two years at least in one service, within the last seven years.

2. Servants

2. Servants of All-Work, who have lived one year in their last places. 3. Females above 15, who have never been in service.

When the name of a servant is inserted by the Registrar, she must apply every office day till she has obtained a situation. When she is provided, whether through the Society's means or otherwise, she is to give notice thereof on the next office day, or she will be excluded all future benefit from the Society.

Subscribers who apply are earnestly requested to give the like information as soon as they are provided with servants.

The character and suitableness of servants, and of situations, must be ascertained by the parties concerned; as the Society cannot be responsible on those subjects.

Applications from subscribers may be made by letter to the Registrar, stating all such particulars, as to age, qualifications, duties, wages, &c. as may prevent useless trouble; especially if the subscriber lives at a great distance from the Registry.

For the convenience of the subscribers at large, servants must not be selected by individuals at the Registry, but are to be sent by the Registrar only, to the dwellings of the respective subscribers.

By Order of the Committee, no letter will be received that is not post paid.

By the cash account for 1820, it appears, that the subscriptions and donations amounted to 605*l.*; that the dividend on stock amounted to 30*l.*, the rent received for apartments in the house was 60*l.*, the sale of the Friendly Hints produced 5*l.* amounting together to 695*l.*; and that the annual expenditure amounted to 223.*l*, the rewards to

355*l.*,

355*l.*, which was considerably within the income: to which is to be added 586*l.* for the purchase of the lease, for which 600*l.* 5 per cents. were sold; and this, after replacing 200*l.* of the stock sold, left a balance with the Treasurer of 95*l.*

This benevolent Society is under the patronage and direction of

The Lord Mayor for the time being, President.

Nine Vice-Presidents.

Samuel Tomkins, Esq. 76, Lombard-street, Treasurer.

A Committee of 31 members.

Rev. H. G. Watkins, of St. Swithin, London Stone, and Mr. John Wheelton, gratuitous Secretaries.

Mr. Thomas Clift, Assistant Secretary.

Mr. and Mrs Stokes, 110, Hatton-Garden, Registrars.

Mr. John Cooper, 11, Pump Row, Old-street-road, Collector.

Donations and Subscriptions are received at the Society's House, 110, Hatton Garden; and by Messrs. Willis, Percival and Tomkins, Bankers, 76, Lombard-street.

16. WATERLOO SUBSCRIPTION,

(WINCHESTER HOUSE, BROAD-STREET,)

JUNE 28, 1815.

THE glory of the British arms was never more nobly distinguished than in the long and arduous war which was closed on the 18th of June 1815, by the memorable battle and victory achieved on the field of Waterloo. The French Emperor Napoleon had a staff and an army unequalled in the annals of his nation; but he was opposed by a cool and decisive courage and firmness, of which history has not recorded an equal, by an union and a foresight which past experience has not compassed, and which no future event will ever obscure! The loss of the French empire to him who had usurped its crown, and who was now, by his own adherents, peremptorily advised to renounce it, was the sudden consequence of this unparalleled victory; the same trophies which then and will ever adorn the brow and the name of the victor, were hailed as his own by the accompanying Sovereigns of Europe, and will decorate the annals of this united kingdom until time shall be no more.

While the English General was seen in every part of the field, deliberately issuing his orders with a promptitude that

that secured success, and gave energy to the gallantry of his officers and troops, the French emperor never ventured to take the conspicuous post assigned for him; and when his army could no longer sustain the day, he left them to their miserable fate, by an ignominious and rapid flight with a few of his customary adherents.

No sooner was this splendid conquest known in London, and the returns received of the killed and wounded, and the consequences of the close of the war anticipated, than the nation's gratitude to their brave and suffering defenders was manifested by a subscription for their widows and families! *Non nobis, Domine, sed nomini tuo da gloriam!*

Within ten days after the battle, viz. on the 28th of June, a meeting of merchants, bankers, traders and others, convened by public advertisement, was held at the City of London Tavern; Alexander Baring, Esq. M. P. was called to the chair; when an unanimous resolution was passed, "That a general subscription of all classes be opened for the special relief and benefit of the families of the brave men killed, and of the wounded sufferers of the British army, under the command of the illustrious Wellington, in the signal victory of Waterloo, and the several battles which have been or might be fought in that campaign."

A Committee was elected to promote and conduct it, and to correspond with such other Committees as might be appointed for the same purpose, in the principal cities and towns of the united kingdom, and of its colonies and dependencies.

On the 30th of June, Messrs. John Julius Angerstein, Alexander Baring, and William Mellish, Esq. M. P. for Middlesex, were elected to be Treasurers, and seven of the

the Committee were authorized to be a quorum for the transaction of business; and Mr. J. P. Welsford was appointed to be Secretary.

On the same day they addressed the following letter to His Grace the Duke of Wellington:

My Lord Duke,—The glories of the 18th of June are too splendid to admit of adequate expressions of admiration and gratitude, and Your Grace must rather find in your own enviable feelings, and the general exultation of the empire, the great reward of your transcendent energy and skill. The Committee appointed by a general meeting of merchants, bankers, traders, and others of this metropolis, to consider of the best mode of manifesting the general sense of obligation to the brave British army which conquered at Waterloo, confine themselves to transmit to Your Grace a copy of such subscriptions as were instantly entered into.

With sentiments of the highest admiration and the utmost gratitude, I have the honour to subscribe myself,

Your Grace's most obedient humble Servant,

J. J. Angerstein, Chairman.

To Field Marshal
His Grace the Duke of Wellington, K. G.
Commander in Chief of the British Army.

To which letter the following answer was received:—

Paris, July 8, 1815.

Sir,—I Have received your letter of the 30th of June, in which you inclosed the proceedings of a Meeting of the Merchants, &c. of the City of London, at the City of London

London Tavern, on the 28th of June, for which I am very much obliged to you. I cannot express to you how sensible I am of the kindness and attention of our countrymen to the misfortunes of the brave officers and soldiers of this army, and of their families, which I have no doubt will make a deep impression upon them, and will be a fresh incitement to their exertions, should the cause of their country and of the world require them.

I have, &c.

WELLINGTON.

To J. J. Angerstein, Esq.

The subscription proceeded with generous alacrity during the current year, when on the anniversary of this celebrated victory the Committee presented their Report to the public in the following terms:—

WATERLOO SUBSCRIPTION.

June 18, 1816.

THE Committee of the Waterloo Subscription, anxious to present to the public at large some account of their proceedings, select with peculiar satisfaction the anniversary of that auspicious day, which, in the glorious, the unrivalled field of Waterloo, has given peace to Europe.

Lamenting, in common with a grateful people, those honoured names, which have paid with life the price of victory, the Committee have looked with anxious solicitude to the widows and orphans of the slain: to relieve their wants, to assuage their sorrows, became their first and indispensable duty. The fatherless children next claimed their care. These great objects attained, the Committee had the happiness to find themselves enabled, by the public liberality,

liberality, to mitigate the sufferings and to relieve the pain of honourable wounds, by presenting to each gallant soldier the voluntary tribute of his country's gratitude. A pecuniary donation may thus be received with honour, no delicacy can be offended by the offer, no rank be disgraced by the acceptance.

In the early progress of the subscription, the Committee were necessarily incompetent to form any conjecture as to its final amount, and they were equally ignorant of the number of each class which might eventually claim their attention, whilst the knowledge of these facts was obviously requisite to the ultimate formation of a scale of distribution. But the necessity of immediate assistance in numerous cases precluded the idea of delay: the Committee therefore transmitted money by one of their members to the army abroad, and at the same time dispensed relief to the most pressing cases at home.

They have subsequently investigated with the greatest diligence and attention each claim presented to them; and in the performance of this laborious task, they took into consideration various plans of distribution.

Foreseeing the incalculable evils which might result from an indiscriminate payment of money (from improvident management, or from other causes), which to the parties might be productive rather of injury than of benefit, and, instead of adding to the sum of human happiness, might tend to diminish its amount, the Committee resolved on a certain principle of distribution the best adapted, in their apprehension, to shield the orphan from neglect or oppression, to rear to maturity, in moral and industrious habits, the children of the killed; to guard the weak against the dangers of their own improvidence, and to secure

secure the unprotected widow against the impositions of fraud.

These considerations led the Committee to a general preference in favour of inalienable Annuities.

It is intended to grant to the widows generally, Life Annuities.

To their children, annuities to the age of seven, and from seven to fourteen an increased amount, adequate to their maintenance and education. A gratuity also, on attaining the latter period, for the purpose of placing them in situations to acquire a future livelihood. At the age of twenty-one, or if females at an earlier period in case of marriage, a further benefaction in money, provided they shall not have forfeited their claim by misconduct.

To the children of officers, annuities until of age, and at that period, or earlier if females in case of marriage, a sum of money, determined by the rank of the deceased parent.

To orphans, deprived as they are of paternal care, allowances proportionate to their rank and to the circumstances of their aggravated calamity.

To the disabled officers, non-commissioned and privates, life annuities.

To the disabled officers, the option of an equivalent in money.

To the officers severely wounded, a sum of money.

To the non-commissioned and privates severely wounded (being discharged), likewise a pecuniary gratuity.

In certain, indeed in numerous cases, the claims of parents and of other relatives of the killed have also been liberally considered.

In forming this scale of distribution, the Committee have not been unmindful of the effectual co-operation of our Allies,

Allies, and they have the satisfaction to state, that the sums already remitted to Berlin, Hanover, Amsterdam, and Brunswick, have been acknowledged with expressions of the warmest gratitude.

The Committee have thus the pleasure of communicating to the public the progress of their labours, in the confident expectation that the principle adopted for the distribution of the munificent fund intrusted to their management, will be generally approved: and they indulge the hope, that this honourable testimony of a nation's feeling—of a nation's gratitude, will rank in the page of history amongst the most splendid of her records.

GEO. BECKWITH,
CHAIRMAN.

Waterloo Committee Room,
18*th June*, 1816.

WATERLOO SUBSCRIPTION.

18*th June*, 1817.

On the return of the same day in the following year, 1817, another Report was also published in the following terms:—

The Committee again select, with peculiar pleasure, the anniversary of the victory of Waterloo, to lay before the public a further account of their proceedings. The plan adopted as the most effectual mode of relief to the wounded and surviving relatives of those who fell on that glorious day, was last year submitted in detail, and the Committee have now the satisfaction to report a large accession of subscriptions since that period, by which they are enabled, not only to carry their original design into effect upon a scale of extended liberality, but also to include many interesting and peculiar cases of distress, the consideration

deration of which was necessarily postponed until they were possessed of funds adequate to the object.

The subscription is indeed worthy of the generosity, the patriotism, and the gratitude of a great people. The mighty conflict of Waterloo, whilst it gave peace to Europe and crowned the victors with unfading glory, awakened in every British bosom feelings alike honourable to the national character and to the steady valour of the army, which, under its matchless leader, consummated that ever-memorable achievement.

When hereafter the pen of the Historian shall trace the deeds of that immortal day, it will be his no less gratifying province to record that, at the moment when the shouts of victory were heard, and every British heart exulted in the triumph of his country, a spontaneous impulse arose throughout the land, to administer relief to the wounded, and to the widows, children, and relatives of those who had met a glorious death in the field of Waterloo. All ranks, all classes hastened to raise a fund for the sacred purpose. The sentiment was universal, and pervaded alike the palace and the cottage. The inhabitants of the most obscure and humble village, when assembled to return thanks to the great Disposer of events for his signal protection, contributed with cheerful alacrity. This benevolent impulse was not limited to the British isles: with electric rapidity it passed to the most distant regions, and excited the glow of patriotism in every quarter of the globe. Justly was it observed by the Marquis of Hastings (on transmitting a portion of the magnificent contributions of our Eastern dependencies), that "the subject of the British empire must indeed be unworthy of those blessings and of those honours to which he was born, who does not acknowledge

acknowledge a kindred interest in the fortunes of the army which fought at Waterloo."

Nor is the subscription less a just tribute of admiration and gratitude to the great commander of the age, to whom was reserved the glorious and singular destiny, by a series of victories in the fields of Asia and Europe, to lay in each the broad foundations of permanent peace.

The Committee have proceeded as far as was practicable to apply the principle of annuities. Had they at once distributed the whole amount among the various ranks of claimants, their labours would have been brought to an early termination; but, on maturely weighing the consequences of either plan, they determined rather to encounter the numerous difficulties attendant on the former, than to abandon the manifest advantages resulting from its adoption.

Exclusive of life annuities to the widows and to soldiers disabled by loss of limb, annuities for limited periods are granted, not only for the maintenance of the orphan and fatherless children, but adequate to the degree of education suited to their several conditions. And, should the sword be again unsheathed, the Committee trust, that children thus educated in the principles of religion and morality, and attached to their country by the united considerations of birth and of gratitude, may decorate their parents' grave with the laurels of future victories; or, should the blessings of peace be continued, will serve their country in the less splendid, though not less useful career of the industrious citizen. For the attainment of ends so deeply interesting to the honour and prosperity of our country, the Committee still continue their labours; and they indulge a confident hope that the important trust confided

fided to their management will be discharged in a manner to fulfil the benevolent intentions of the subscribers.

Waterloo Subscription Office,
18*th June*, 1817.

By the accounts annexed to this Report, it appeared that the Committee had received 518,288*l.* 9*s.* 11*d.*; that they had invested 338,180*l.* 12*s.* 6*d.* in the purchase of funds, and had given 168,051*l.* 9*s.* 11*d.* to the wounded, to the parents of those who had been killed, in annuities to widows and children, and to foreign troops; paid 10,833*l.* 14*s.* 1*d.* in incidental expenses, leaving a balance of 1,222*l.* 13*s.* 5*d.* A statement of the appropriations was subjoined of annuities, amounting to 20,992*l.*, and of the sums voted in money amounting to 162,203*l.*

On the 23d of September, 1817, the Committee received the following letter from His Majesty the King of Prussia, transmitted by the Right Hon. G. H. Rose, Esq. His Britannic Majesty's Ambassador to the Court of Berlin:

"The interest felt by that highly respectable association, the Waterloo Committee, in the fate of the wounded soldiers, the widows and orphans of the brave men belonging to my army, who fell in the different engagements with the enemy during the year 1815, has been manifested by the very liberal sum of 200,000 rix dollars having been placed at the disposal of Field Marshal Prince Blucher for their support, as well as by a further grant of 10,000*l.* sterling for the particular benefit of those who were deprived of their natural protectors by that ever-memorable campaign.

"This contribution has given me the liveliest satisfaction; for it not only dispenses relief to those individuals for

whom it was intended, but affords me personally a valuable memorial of the high sense which the English nation entertains of that military renown acquired by my army acting in conjunction with its own.

"I am in consequence induced to testify my sincere thanks to this estimable Committee for its generous sentiments, and have directed Prince Blucher to communicate in due time all the particulars relating to the application of these benevolent donations.

"Berlin, the 19th of June, 1817.

"FREDERICK WILLIAM.

"*To the Waterloo Committee in London.*"

IN the year 1818, a further Report exhibited that the charitable zeal at first excited had in no degree abated. The Committee published the following Report,

June, 1818.

"The anniversary of the day which was so important, so glorious, and so beneficial, not to Great Britain alone, but to Europe and the civilized world, calls upon the Committee of the Waterloo Subscription again to present to the British public an account of their proceedings.

The battle of Waterloo, and the events which have taken place since that great victory, have so manifestly elevated our country in the estimation of surrounding nations, and have had such immense influence upon its prosperity, that it would be now superfluous to enlarge upon the subject.

The Committee therefore confine themselves to laying before the public the present state of the funds which have been confided to their care, for the noble purposes of affording relief to the families of the brave men killed, and to

to the wounded sufferers of the British army, under the command of the illustrious Wellington, in the several battles in the campaign of 1815."

The further direct and attentive management of the Committee was not relaxed, and it continued to be most liberally met by a generous public, always sensible of the sufferings of others, and always grateful for national benefits received. The concise Report, and the items in the succeeding years, fully exemplify this sentiment."

On the anniversary of the great, decisive and important victory of Waterloo, on the 18th of June, 1815, the Committee for managing the Subscription present the following Report:

18th June 1819.

"The return of the army from France has enabled the Committee to proceed in the distribution of donations to nearly the whole number of those who were wounded, and every claim preferred to the Committee has been separately considered.

The Committee congratulate the public upon the extent of relief, and the essential benefit rendered to the brave men wounded, and to the relatives and dependants of those whose lives were devoted to the service of their country.

Annuities for life, and for limited periods, (payable half-yearly) have been granted to 727 widows, 977 children, 277 disabled non-commissioned officers and privates, amounting in the whole to 22,142*l.*

In addition to the annuities, there has been voted the sum of 192,844*l.*, in donations to officers and privates wounded, and to the parents and dependent relatives of those who were killed.

Within the four years which have elapsed since the vic-

tory of Waterloo, the Committee have considered and decided upon 7,531 cases, many of which were involved in difficulties, requiring extensive correspondence and investigation, occupying much time, and attended with considerable labour: but the Committee have found their reward in the important benefit they have rendered, and in the honour conferred on them by a grateful nation.

"R. H. MARTEN, Chairman."

"AT a Meeting of the Committee for the distribution of the Waterloo Subscription, held on the 30th of May, 1820,

Sir CHARLES PRICE, Bart. in the Chair,

Resolved,

That the following account be published on the 18th of June, in the usual Morning and Evening papers.

CHARLES PRICE, Chairman.

The Committee intrusted with the distribution of the Waterloo Subscription, have pleasure in presenting again to the public a statement of the important benefits resulting from their most liberal donations.

The propriety and efficacy of giving annuities to the widows and children of those who fell in the ever-memorable field of Waterloo, are evinced by affording regular and constant supply to their comforts, whilst the payments being made half-yearly, occasion a continual intercourse between them and the Committee.

The plan of granting pecuniary assistance to the children of the slain soldier, when arriving at maturer age, or previously to the daughters on their marriage (if with the sanction of their relatives or guardians), has proved highly satisfactory, by ample proof that this proposed reward of good

good conduct has been useful in stimulating to such behaviour as should entitle to the required approbation of the Committee. This is one of the many good effects attending the Waterloo Subscription, and a satisfaction in which every subscriber can participate.

The Committee will experience renewed pleasure in exerting their utmost ability to give full effect to the generous intentions of the subscribers; but as five years have now elapsed since the important victory of Waterloo, it is their intention, shortly, to fix a period (of which notice will be given) beyond which further claims will not be received.

J. P. WELSFORD, Secretary."

"AT a Meeting of the Committee for the distribution of the Waterloo Subscription, held on the 12th June, 1821,

Sir CHARLES PRICE, Bart. in the Chair,

"Resolved,

That the following statement be published on the 18th June, in the usual Morning and Evening papers.

CHARLES PRICE, Chairman.

"The Committe for conducting the affairs of the Waterloo Subscription, beg leave to submit to the public the following outline of their proceedings in the management of the important trust committed to their care.

It is not in the province of the Committee to expatiate upon the glories or the beneficial consequences of the unparalleled victory of Waterloo; these have been felt and acknowledged by all classes of society to the extremities of the empire: but they trust that they may be permitted to exult with their fellow-subscribers in the ampli-

tude of the means destined for the noble purposes for which the Subscription was raised.

From the period of the battle to the 31st of May, 1821, the following annuities have been paid by half-yearly instalments, viz.

				£.	s.	d.
In Life Annuities to the Widows of Officers	-			17,270	0	0
In Temporary ditto to the Children of Officers	-			16,097	10	0
In Life Annuities to the Widows of non-commissioned Officers and Privates	39,746	10	0	33,367	10	0
In Temporary Annuities to the Children of ditto - - - -	41,773	0	0	81,519	10	0
To non-commissioned Officers and Privates disabled by loss of limb, In Life Annuities - - - - -				9,325	10	0
				124,212	10	0
And, in Gratuities to the Wounded of all ranks - - - - -	93,745	0	0			
To the Parents and dependent relatives of the killed - - -	36,481	0	0			
To the Foreign Troops (exclusive of the King's German Legion) - -	62,500	0	0	192,726	0	0
Making an aggregate amount of - -				£316,938	10	0

Such are the benefits which have already arisen from British benevolence to the families of our heroic countrymen and their brave allies; and it will doubtless afford the most solid satisfaction to every British heart to know, that the fruits of a grateful nation's liberality have been, and will continue to be, enjoyed by the widows and orphans of those brave men who fell in achieving the glorious triumph.

J. P. Welsford, Secretary."

In

In addition to these extraordinary records of public acknowledgment, it may now be stated from the books themselves, that on the 18th June, 1821, the amount of the subscription, including the interest received on monies invested in public securities, together with the profit on stock sold, amounted to 623,282*l.* 0*s.* 1*d.* I am indebted to the polite and liberal communications of the Committee, and of Mr. Welsford, for the favour of thus being able to record so eminent a memorial of brotherly love to our brave defenders in arms; and I cannot refrain from expressing a sense of national pride, that it should have formed a part of my literary labours, thus to close this little work with a record which embraces the glory of the annals of my own time; has adorned the gracious brow of my Sovereign, during whose splendid Regency this was the last, the greatest, and most complete of the many victories which his arms and government achieved; has signalised the official skill and punctuality of his illustrious brother, from whose supervision, and in whose councils as Commander-in-chief of the army, the plans were constructed; and has eminently and unequivocally proved to the world, and to an admiring posterity, that the power and bravery of this United Kingdom yield not in the nineteenth century either in skill, in vigour, in courage, in perseverance, or in physical strength, to those of the celebrated leaders, with their numerous hosts, of ancient Greece and Rome!

ADDENDA.

1. THE LADIES' ROYAL BENEVOLENT SOCIETY,

Formerly under the Protection of Her late Majesty Queen Charlotte,

FOR VISITING, RELIEVING, AND INVESTIGATING THE CONDITION OF THE POOR AT THEIR OWN HABITATIONS.

INSTITUTED JAN. 1, *A. D.* 1812.

In cases of casual and severe distress, such as those arising from sickness, the loss of a husband or parent, or other private calamities, the poor know not where to apply for assistance, except to that parochial aid which cannot always discriminate, and is unavoidably dealt out with a hand too sparing to relieve effectually the various sufferings occasioned by such overwhelming causes of affliction. There

are also numberless cases, in which the information, the advice, the patronage, or recommendation of an intelligent and benevolent individual, would do more to alleviate or remove distress, than the largest contribution of private or parochial alms. But from such resources the poor of the metropolis are often excluded, because their miseries are unknown to all but their indigent neighbours, and they remain unacquainted with any member of the middle or higher ranks of society to whose benevolence they might appeal.

These disadvantages of the London poor are most severely felt in the winter season, when the inclemency of the weather confines them for the most part to the indigent parts of the town in which they reside, and places them more than ever out of the notice of the affluent. Their distress, while it is likely at that time, from dearth of provisions and fuel, from want of employment, and from the painful extremity of cold, to be peculiarly great, is also peculiarly hopeless.

From these considerations, Societies for visiting and relieving the poor at their own habitations have pre-eminent claims to usefulness. Their main object is to provide intelligent visitors, who, on notice of any extraordinary distress, repair to the abode of the sufferer, and there, as almoners of the Societies, contribute relief out of their funds, or afford such other succour, as advice, recommendation to hospitals and schools, moral and religious admonition or consolation, and similar means of enlightened charity can supply: acting, however, under the superintendence of a Committee, and in all cases of expense, with its early sanction or previous authority.

But

But christian charity will not limit itself to the temporal necessities of human nature; it will take advantage of that access which the relief of these necessities opens to the heart, to instruct the ignorant, and to warn and counsel those who have wandered from the paths of virtue. The hours of depression and sorrow will be taken as fit occasions to point the sufferers to the only durable and solid felicity of man; and christian benevolence will, by every kind and prudent method, attempt to reclaim the wicked from the error of their way, to instruct the ignorant in the true knowledge of salvation, and to comfort the dejected and the mourner. To this end a supply of homilies in tracts has been provided for the visitors, for the purpose of instilling, at a very inconsiderable cost to the Society, moral and religious principles in conformity with the doctrines of the church of England, into the minds of the poor, at a time of sickness and calamity.

Such were the sentiments which inspired the benevolent Ladies who first founded this Institution, which afterwards received the gracious patronage of her late majesty Queen Charlotte. By its increasing extent, an Auxiliary Society has been also formed, calculated to promote its benevolent designs. Fifteen bags of linen for the accommodation of women during their confinement, have been provided, and a like number for sick cases.

The Committee very feelingly expressed their concern at the decease of their royal Patroness in the following terms:—

"In the bereavements with which Providence has afflicted the royal house, charity at large has to lament the loss of her brightest ornaments, and your Society in par-

ticular their best and dearest support. By the decease of her late majesty Queen Charlotte, your beneficent protectress, death has struck the capital pillar of your charitable edifice. The source of her ample tributary supplies being cut off, the stream of your bounty cannot necessarily flow over so wide a surface, and must therefore leave many tracts of misery unvisited and unrefreshed. Still your Society will contemplate with pleasure the effects of their benevolence. Prompt and timely aid has rescued many an interesting object from the most abject state of indigence and wretchedness. Patient industry, paralysed in its efforts and struggling hard with difficulties, has been fostered and kept alive, until, by your means and influence, it has recovered its wonted activity and usefulness.

"Personal visits to the cold and cheerless abodes of the indigent, in a season of inclemency; to the families of the industrious workman, when out of employment; to the beds of the sick, when they have no one comfort to assuage their pains; and above all to the chambers of the dying, when needing the consolation of divine truth: such visits alone can enable any to appreciate the benefits of such an Institution."

Some interesting cases have been published with the Report, which awaken every feeling of pity, and excite every just consideration of charity. A lady and gentleman with five children in distress, in fever, and afterwards in prison for debt.—A young lady who had been a governess, afflicted by sickness, become poor, but yet resigned.—A widow with eleven children, four of whom were deaf and dumb.—Another twice afflicted with insanity, and blind for three years, with eight children; and many others. The consequences of

of such pressing demands upon the finances of this Society have strengthened its appeal to the opulent and humane, for unquestionably its object is of the purest nature, its design and its administration being equally disinterested.

Every Subscriber pays half-a-guinea, and every governor for life five guineas or upwards, having one object relieved in the year, and so in proportion to the sum bestowed. A Committee of eight Ladies, who meet at No. 15, Castle-street, Oxford-street, on the second Friday in every month from October to June, appoint an indefinite number of visitors for their neighbourhood, and to report the result. Any Subscriber recommends a case after three months from the date of his subscription, and relief is continued during two months.

Persons begging in the streets are not considered as objects of this Charity.

The meetings begin with prayer, to be read by the lady then presiding. Donations of Bibles, Testaments, Prayer Books, Homilies, Tracts, &c. are distributed, with flannel jackets, stockings and old linen, and warm clothing, any of which are thankfully received by the Committee for that purpose. Such presents to the value of one guinea constitute an annual Subscriber.

The Auxiliary Society for the benefit of lying-in women is supported by contributions of one guinea annually, or ten guineas for life, for two patients; and half that sum for one patient, who may, in addition to the articles lent to her, be also relieved by a gift of 7*s*. or upwards. They are visited once in every week, and when they have returned thanks are presented with a Testament, Prayer-book, or some other religious book.

The annual expenses of this Society seem to amount to from 500*l*.

500*l.* to 600*l.*, and these are supported by contributions and sermons, and also by annual subscriptions of above 200*l.*

Her Royal Highness Princess Augusta is the Protectress.

His Royal Highness the Duke of Cambridge, Patron.

Their Royal Highnesses the Princess Elizabeth of Hesse Homberg, Dnchess of Gloucester, Princess Sophia, Duchess of Kent, and Duchess of Cambridge, Patronesses.

His Royal Highness Prince Leopold, Vice-patron.

Thirty-three noble Ladies Presidents, and

Twenty-one noble Presidents.

Lady Bensley, 53, Berners-street, Treasurer.

Miss Robertson, 5, Keppel-street, Gratuitous Secretary.

This Society, though very similar to others of the same nature, which have been already described, is not in any way connected with any other charity whatsoever.

2. SOUTHWARK FEMALE SOCIETY.

INSTITUTED A. D. 1813.

THE views of the first promoters of this institution were principally directed to the affording relief in cases of sickness and peculiar indigence to females only, within the district of Southwark, which abounds with objects of great distress. The foundation was laid at a meeting held at the Vestry of St. Saviour's Church, on the 3d May, 1813, when some resolutions for its organization were passed, limiting its benevolent exertions to the seven parishes of Southwark, with liberty to extend those limits at a future period, if it should be found practicable and useful: its design was declared to be, not to furnish pecuniary assistance, but to afford relief in cases of sickness, peculiar indigence, and lying-in; to furnish clothing gratis or at reduced prices, as the case might require, always preferring the latter: to provide work for the poor, in cases where their distress should appear to arise from want of employment; and also to improve the morals of those who should be visited: the period of relief was limited to one month, without the approbation of the Committee; and in cases of extreme pressure, any visitor was allowed to extend the relief to 2*s.* each time.

A Com-

A Committee and its visitors having been chosen, they set forwards upon their benevolent work, and very soon found a great number of persons of both sexes who had been deprived by sickness of the ability to provide for their families: these they nourished and sustained for several months, who else must have suffered the severest distress, and some would probably have otherwise perished. A considerable number were thus restored to a comparative degree of comfort; 67 lying-in women were supplied within the first year with linen, caudle, &c. and peculiar attention was paid to the encouragement of industry; work was provided for those who were destitute of the means of support; and by the sale, at reduced prices, of various articles of clothing made by the poor women so employed, a great number of indigent persons were well supplied. They refrained from any gifts of money, because it might possibly be misapplied.

As the Society extended its efforts into the ensuing year, they were seconded by Christians of various denominations, forgetting all lesser distinctions, and zealously uniting in the relief of the afflicted and necessitous; and in their several exertions they became instruments for relieving many pressing claims of poverty and hunger, and of soothing many a sufferer on the bed of pain and death: several children were by their influence admitted into charity schools for useful and moral instruction; and such was the active zeal of the Visitors and Committee, that the cases became very numerous which enjoyed the returns of comfort and encouragement, instead of remaining burdensome either to themselves or their parishes. Several females assisted gratuitously in visiting the sick, and thus affording the most active benevolence to the views of this Society; but

but the Committee found it necessary to discontinue the sale of clothing at half price, as it afforded a means of imposition, which they detected in several instances.

Those exertions were sanctioned and encouraged by the late Mrs. Henry Thornton, who presided at the two first annual meetings: but this Society, and the public at large, had great cause to deplore the loss which she herself sustained in the lamented death of the late Member for Southwark, a man not more beloved for his virtues, than admired for his mental attainments and unwearied exertions in every benevolent cause.

In the third annual Report for the year 1816, the Committee stated, that "the cases of extreme want had been found to be as numerous and complicated as those of sickness; and that frequently by illness or misfortune, and during the last year in particular from scarcity of employment, the honest and industrious, who perhaps never before had recourse to charity, were deprived of the power of supporting their families. Numerous instances were found of persons incapable of labour, and a grant of fish or fruit often relieved the Society from any further claims. In others, supplies of clothing, either gratuitously bestowed, or taken with tools out of pawn, fitted individuals again for their employments, or for respectable service. Still it appears that no one Society, however excellent, is adapted for the relief of every species of distress. Not unfrequently, from age or other circumstances, it is impossible by these means to administer more than temporary benefit, nor is any prospect afforded, even by protracted assistance, of bettering the condition of the distressed objects. There are cases peculiarly distressing, but they can be met only

only by the workhouse, or by those Societies whose design is to grant annuities."

Another class of poor require not only inquiry but animadversion, "who from motives of idleness, or vice, choose to depend on no other resource but charity; continuing in one place till they have obtained all they can from the private benevolence and local societies of its inhabitants; and when these are exhausted, removing for the sole purpose of imposing in an equal degree on some other neighbourhood. Such cases have been discovered and carefully registered, in order that they might be recognised at any future time, should they again be recommended to the Society.

The Committee most laudably proceeded to collect the subscriptions themselves, and also to distribute the clothing; and at first, very few of the subscribers sent any objects for relief, but the numbers increased in proportion as the benefits became known;—fresh powers were therefore necessary for the Committee, and further restrictions were confided to their discretion; and they preferred lessening the period of relief to one month, rather than lessening the number of recommendations to each member, reserving a privilege to the Committee, as a body, of affording aid to any cases of urgent distress which might fall under their notice.

"In these times of unparalleled distress, when, amongst the most elevated as well as the lower classes of society, scarcely an individual has escaped without either personally or relatively sharing the general calamity, it becomes an imperious duty on all to whom the providence of God has left any power of doing good, to exert it to the utmost; for

for we know not how long the ability may be continued to us; and when we consider how unmerited are the mercies we enjoy, we shall feel it our highest honour to be employed, however humbly, in the cause of Him from whom every blessing descends, and who has left us an example that we might walk in his steps."

In the following year it appeared, that the cases relieved affected not less than 550 families entirely out of work, subdued by famine, and possessing scarcely the vestige of a garment; and their only resource was found in this Society, and a scanty allowance from their parish; their minds and bodies being enervated by this expectation, a moral taint widely destructive was discoverable amongst them, and very rarely eradicated. To the lower classes of females, with the exception of washing and household work, no resource is left but the employment of the needle, and by this a woman who could work well, formerly used, with industry, to obtain a comfortable maintenance; at present, however, this is scarcely practicable. The number of applications greatly increased, and the Committee necessarily restrained their beneficent measures, and sold the whole of the funded property of the Society; still, although faint yet persevering, they determined to proceed, and to trust for support to a generous public; the All-bountiful heard the cries of the poor and of those who were ready to perish: all the funded property was soon reinstated, and a small surplus left in the hands of the Treasurer. Several regulations were consequently introduced, which will be hereafter noticed. At this time the receipts amounted to 1655*l.* and the expenditure in reliefs granted, to 1069*l.* and the purchase of Stock and incidentals completed the account. Considerable aid was derived

derived from the eloquent recommendations of the Clergy from the pulpit; and if the applications of the poor increased, the bounty of the compassionate met their call! Many were reclaimed from idleness and its attendant vices, and were instructed in their duty to themselves, their families, and to the Author of all good.

In the Report of the year 1819, the Committee again deeply "lamented the demoralising influence of idleness, and a dependence upon charity, among the poor: they witnessed it in the cases of imposture, which they not unfrequently detected in their anxiety to obtain assistance, which prevails among many whose circumstances are far from denoting extreme want. To afford relief to the poor indiscriminately, is to do an irreparable injury to society at large. That spirit of honest independence which once felt the acceptance of charity as a moral degradation, far more to be dreaded than any exertions or deprivations whatsoever, is becoming extinct among our poor, while their wretchedness and misery are increasing in a similar proportion:" a judicious selection is therefore wisely recommended; and to do good and to communicate can never become a duty less incumbent upon Christians, because their bounty may be occasionally misapplied by those on whom it is bestowed. It cannot be expected that the poor should love labour for its own sake; the pleasure arising from the comforts obtained by past exertion, is the strongest stimulus to new activity, and the surest preventive of the recurrence of idleness and apathy.

In imparting benefit to others, the most lively gratification is experienced by ourselves; the cause which was not known was here searched out; the intercourse of the Society by their visitors, with the woes of the unfortunate,

led

led them to administer consolation to many who would never have seen the face or have heard the consoling voice of a friend on earth.

In the Report for the last year 1821, and the accoun then exhibited, the Committee again regretted the continuance of want of employment as the cause of most of the evils they were called upon to remedy, and they urged it upon the public not to withhold it from those whose daily bread depends upon their daily labour. That although the time for affording relief had been limited to six months instead of eight, the number of cases had not materially decreased, and regretting that the funds of the Society did not meet the necessary exertions. The receipts from annual subscriptions amounted to 794*l.*; donations to 107*l.*; contributions after sermons, 228*l.*; and the sale of 300*l.* navy stock, giving a total of 1,471*l.* The relief in food and coals amounted to 959*l.*; in clothing and linen in boxes, to 120*l.*; incidental expenses, to 118*l.*; and after purchasing of 150*l.* in the 3 per ceents., a balance then remained of 49*l.* in the hands of the Treasurer.

A donation of 10*l.* 10*s.* constitutes a Governor for Life, with the privilege of a subscriber of one guinea for three recommendations. 5*l.* 5*s.* constitute a Governor for Life, with those of a subscriber of half-a-guinea, 14*s.* for two recommendations, and 7*s.* constitutes a Member for one recommendation. The affairs of the Society are conducted by two Treasurers, two Secretaries, and a Committee of twenty Members annually chosen. The Committee may form rules for their own government, and fill up vacancies as they occur; and three who have attended least are ineligible for the next year. They meet on the second Thursday in every month, to receive accounts of cases relieved

relieved in the preceding month; and an extra Meeting is held yearly to transact any individual business. An indefinite number of Members are annually nominated by the Committee as Visitors; and in cases of extreme pressure they are authorised to afford assistance to an extent not exceding 3*s*. No case is continued longer on the books than three months. The Committee have full power to withhold relief from any cases which they do not consider proper objects. The books are closed from May to October, and re-opened in November, yearly.

The Clergymen or Ministers who preach for the Society are allowed the privileges of a subscriber of one guinea; and their wives, residing within the district of the Society, who are Subscribers, are honorary Members of the Committee. A general Meeting is held on the third Wednesday in June, when a report and account are presented. Donations of cast-off clothes are solicited to be sent to the St. George's Girls Charity School, James-street, Borough-road, sealed up and directed to the Committee.

I regret that it is necessary to pass over the numerous and very affecting cases which are subjoined to every year's Report, to which I must therefore be contented merely to refer.

The whole Society, as it is designed for the relief of females, is governed by Ladies; viz.

Mrs. Ch. Barclay and Mrs. Collett, Patronesses.

Mrs. Hart, 1, Dover-place, New Kent-road, Treasurer.

Mary Sterry, 5, Newington-road, Sub-Treasurer.

Mrs. Beales, 15, West-square, Secretary.

Mrs. Jones, Union-crescent, Sub-Secretary.

The Committee consists of several Ladies chosen from each of the seven parishes.

The

The visitors, whose operations are the chief spring of this Society, always purchase the articles of relief themselves, and by that means prevent the misapplication of money which might otherwise occur. Such have been the utility and effects of their assiduous duties, that since the month of November last, 850 families have been visited and relieved, of whom 149 poor women have been supplied with boxes of linen and suitable nourishment during their lying-in; 150 families have been presented with blankets and various articles of clothing; seven persons have had their tools redeemed from pledge, and have been granted small stocks of materials to enable them to resume their respective trades.

The total number of families thus relieved since the date of this Institution is 10,613. I cannot close this statement without bearing a just tribute of respect and veneration to the female conductors of this very useful and humane establishment, without the most sincere prayers, that it may continue to prosper in their hands under the all-seeing eye of that Divine energy which commands every beholder of charitable deeds to go and do likewise!

3. CITY OF LONDON LYING-IN INSTITUTION

FOR

PROVIDING POOR MARRIED WOMEN WITH MIDWIVES AND MEDICINES AT THEIR OWN HOUSES.

(OFFICE AT GREAT SWAN-ALLEY, COLEMAN-STREET.)

In reviewing the beneficial advantages of attendance upon the sick and upon lying-in women at their own habitations, it is obvious that there must be many requisite comforts which the narrow chambers of poverty can never furnish, while there are likewise many powerful reasons which in many cases render them preferable to their leaving their abodes and seeking those accommodations in an hospital. This question, at all times exceedingly interesting to females in that situation, is more particularly so when they are surrounded with an increasing family, and have not the means of providing for them during their absence. Yet it continually occurs, that at those hospitals, the same patient is so satisfied by the superior advantages which they afford, as to apply for admission successively. There are cases of this kind on the books of the City of London Lying-in Hospital to ten and eleven times: but

be

be this as it may, the public benevolence meets every obstacle, and establishes Societies for this important purpose in both ways, in order that the poor, and those in the class next above poverty, may take their choice according to their own existing circumstances.

This Institution provides well-instructed women of good character to attend in all ordinary cases. Over them a vigilant eye is kept, and a Physician-accoucheur, or more than one, if requisite, is attached to the Institution, who at all hours of the day or night gives his advice and assistance in cases of difficulty or danger.

The limits which have been prescribed to the Midwives, beyond which they are not allowed to go, are described by a line drawn from the Tower, along Thames-street to Temple-bar, Chancery-lane, Holborn, Smithfield, St. John's-street to Wilderness-row, along Old-street-road to Hoxton-town, Shoreditch Church to Bishopsgate Church, down Houndsditch and the Minories to the Tower.

A donation of 20 guineas constitutes a Subscriber for life, entitled to relieve ten patients annually. Ten guineas also constitute a Life Subscriber, with the privilege of recommending five patients annually; and they have a vote at all Committees. Annual Subscribers of one guinea are entitled to recommend five patients annually.

Any benevolent Society providing clothes, &c. for the relief of Lying-in women, are permitted to recommend 20 patients annually, on paying three guineas, are annual Subscribers.

The Society is patronized and governed by—

Sir Thomas Baring, Bart. M. P. President.

Seven Vice-Presidents.

John Whitmore, Jun. Esq. Old Jewry, Treasurer.

J. T. Conquest, M. D. Physician-accoucheur, Aldermanbury Postern.

B. Travers, Consulting Surgeon, Broad-street.

Henry Pellatt, Esq. Ironmonger's-hall, Secretary.

A Committee of 14 Subscribers.

Mr. James Brown, Chapel-yard, Spital-square, Solicitor.

CONCLUSION.

In the arrangement which has thus been offered in one view of the modern Charities of the Metropolis, I have been actuated by a desire, if the hope be not presumptuous, to hand to posterity a record of its general bounty, in addition to that more extensive monument to its fame, which I erected in the year 1810. It will be found, from a comparison of both the works, that institutions for religious instruction, Christian missions, and general education, have taken the lead before all others, and have now formed an almost new, at least a considerable feature, in the national character; that several philanthropic establishments have been founded to meet local necessities, and many others of an unconnected description have been raised into importance by the benevolent exertions of wise, active, and zealous men, ardently promoting the cause of public welfare, and tenderly feeling for the various sufferings of the poor and afflicted. Visiting Societies of several kinds have also formed a new and heretofore un-

trodden path of commiseration, and have cleared the way of many a poor forlorn and neglected sufferer, of its thorns, its obstacles, and its dangers. While the road of the way-faring child of want and distress was every where scattered with the murmurs of discontent and impiety, and his wants and cries, instead of being soothed by christian sympathy and friendly relief, were aggravated by neglect or evil counsel, it became an imperious duty to show him the merciful source from whence every blessing flows in the midst of affliction, and the extensive good which was done for him in his own peculiar case, from one end of this extensive metropolis to the other. It was of vital importance to his present consolation and his future peace, that instead of listening to the misguided outcries of infidelity and ingratitude, a far more cheerful prospect was presented to his view, in which Divine Providence had been pleased thus to put it into the hearts of his fellow-citizens, making them willing instruments of his goodness, to bestow the means of providing for him the return of any of the comforts of which he might have been deprived, and of alleviating any of the sorrows into which he might have fallen; and that in accepting the mercy thus proffered to him, the only return required at his hands, was an unfeigned sense of gratitude to God, and of duty to his king and country.

The poor and afflicted in every situation are thus called upon to reflect, that when any common difficulties

culties assail them, when they have numerous families snd perhaps little employment, when old age and its concurrent disabilities impede the desire as well as the fruits of industry; when sickness invades their narrow dwelling without the means of relief; when misfortunes and debts involve them in deeper agonies of woe, and drive them to become victims of the hard and impolitic aggravation of imprisonment, they would do well to consider that their superiors in station are not exempt from any one of these evil vicissitudes, and that in every distress, if they preserve their mind in a fit state for entire reliance upon God, they will feel the help of St. James's assurance, ii. 5, that " God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." They will also find, that in however unfortunate a condition their temporal concerns may be, all are on a level in respect of their eternal interests, or, if there be any difference, it is in favour of the suffering part of mankind; especially if their sorrows and misfortunes are free from the charge of fraud, or disreputable conduct. In the midst of their distress they are also enabled to look round the metropolis, and to see what ample provision is made for themselves, for their wives and children and relatives, such and so numerous as is unexampled in any other nation of the world, by Institutions well patronised and secured by every benevolent effort, and the sources of permanent supply; and to which are

superadded the means of educating, clothing, maintaining and apprenticing their children, for whom religious as well as useful knowledge is imparted, to secure them in the habitual practice of their duty to God and to society. They are led to reflect that all these establishments, founded and conducted at the aggregate cost of millions of sterling money, are the spontaneous bounty of the opulent and humane, ever watchful for the comfort and relief of the poor and afflicted, in addition to the vast sums also contributed in taxation to poor rates, and in the incalculable number and amount of benefactions daily bestowed, in answer to the casual complaints of wretchedness and private affliction. Truly may the afflicted say with David, The poor shall not always be forgotten; the expectation of the poor shall not perish for ever; the eye of the Lord is upon them that fear him, upon them that hope in his mercy. Ps. 38, 18.

THE END.

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